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A Memory Review of "Prophetic Interpretation"

By
P. S. G. WATSON
"The Antichrist," Etc.

LIZZIE AVIRETT

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A MEMORY REVIEW OF PROPHETIC INTERPRETATION BY P. S. G. WATSON

THE ANTICHRIST ETC.

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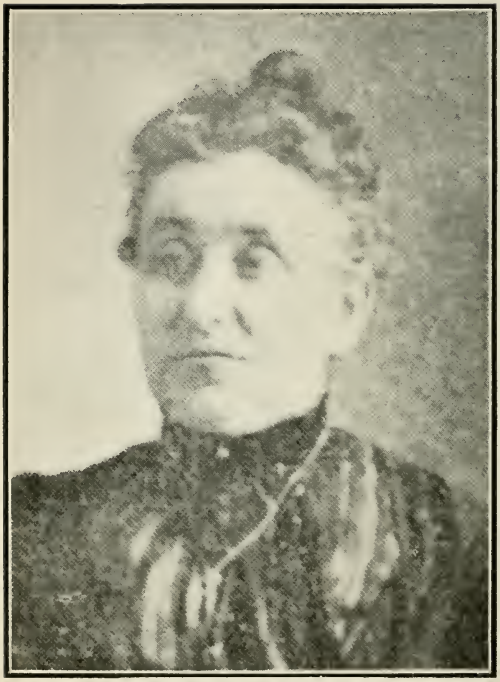

MRS. LIZZIE AVIRETT

A MEMORY REVIEW OF PROPHETIC INTERPRETATION BY P. S. G. WATSON

THE ANTICHRIST, ETC.

—BY—

LIZZIE AVIRETT

Teacher of piano and for many years associate vice-president of "Texas Music Teachers Association," and in 1898 only representative from that state to the "Music Teachers' National Association," which met in the auditorium of the Waldorf Astoria, New York City. Also for many years teacher of an adult Bible Class in Presbyterian Sunday School, now resigned, having always held it to be wrong to teach in any organization the tenets of which are publicly disavowed.

"Thy word is a lamp unto my feet and a light unto my path." Ps. 119:105.

"Howbeit when the Spirit of truth is come he will guide you into all truth." Jno. 16:13.

"Sanctify them through thy truth. Thy word is truth." Jno. 17:17.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Tim. 3:16.

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PREFACE.

To show that I have not rushed into print without first counting the cost—likely to be very serious—judging from the fate of all others before me who have dared to run athwart the preconceived ideas and "traditions of the elders" in all matters pertaining to religion, especially that of the Bible, the only perfect standard of love, truth and righteousness, I will state as briefly as possible my reasons for doing so. I am now in my 63rd year. I exhausted every conceivable method of trying to get someone more capable than myself to do this work, which I believe pertains to the most important subjects that have ever entered the mind of man, viz: "The Second Coming of Christ" and "the Time of the End," as partially explained in "The Prophetic Interpretations" of P. S. G. Watson, published by "The Baptist Publishing Co.," of St. Louis, in 1880. His home town was Turnersville, Texas. He is now deceased and his book, so far as it has been possible to learn, obsolete, or out of print. I owned a copy prior to one year ago, when after agreement to return, Mr. Leopold Cohn of the "Williamsburg Mission" in Brooklyn was so unfortunate as to be "unable to locate it," and after exhaustive efforts to secure another copy,

or to get any of the Theologians, to whom I had previously sent my copy and who had read and returned, a request always made before I sent it to anyone, it was borne in on me that possibly for this purpose had my own life been spared these many years and while feeling my limitations in so many ways, I realize that "when I am weak, then am I strong," for God's strength is made perfect in weakness, and believing that it is *He* who has through the seemingly untoward circumstances laid on me the necessity of reviewing the main facts in this book—unknown and so far as I can find unparalleled by any other writer of modern times—*I have done the best I could.*

The other articles in this book must explain themselves and stand or fall on their own merits, and while I naturally *shrink* from the probable criticisms, possibly including ridicule and sarcasm so often used by those who have no logical argument to offer, I am, however, in a measure fearless—because I am trusting in God, including His only Son, and the Spirit of Truth to guide and use to his own glory whatever I have said of truth and to void whatever is *not* according to His will and to the good of my fellow man.

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A MEMORY REVIEW OF P. S. G. WATSON'S PROPHETIC INTER-PRETATION

I.

A REVIEW FROM MEMORY OF MR. P. S. G. WATSON'S BOOK ON "PROPHETIC INTERPRETATION."

Mr. Watson in the year 1880 published a few copies of "Prophetic Interpretations," having been compelled for financial reasons to secure advance subscriptions for the same. It was my privilege to have one of these books, and also to have heard seven illustrated lectures bearing on the same subject.

Mr. Watson died a short while after his book was published and I've been unable to secure

another copy of it and was so unfortunate as to lend mine where it was *lost* sight of so that I now shall try to set down a few of the lessons that so far as I have been able to find are without a parallel. Mr. Watson was a Baptist minister—a Greek and Hebrew scholar, and had read the Bible through "on his knees." He said that he believed every word it contained from the initial "In" of Genesis to the final word "Amen" of Revelation. He thought that it should be *read* as *any other* book and that the context would in a great measure explain if it should be taken as literal, figurative, symbolic or spiritual. That all prophecy has direct reference to the Jews, and that there are seven years of unfilled prophecy—the last week of Daniel's seventy weeks. That the time from Jesus' ascension till the Jews (some of them at least) *return to Palestine* and re-establish their *daily worship* in the re-dedicated temple at Jerusalem is the "times of the Gentiles," in which we now live. That a king will make a seven years' covenant with the Jews in "the fullness of (this) time" but that in the midst of this seven years, or three and one-half years after it is made, he will violate this covenant and cause his own image to be set up. (See II Thes., 2:4.) "So that he as God sitteth in the temple of God showing himself that he is God" which constitutes the "abomination of desolation" referred to and *stressed* by Jesus as having been "spoken of by Daniel the prophet, standing in the holy place." He said that there was *only one* holy place *recognized* in the Bible and that was the

Jewish temple at Jerusalem, and he showed by many parallel passages that "the abomination" was without doubt an idol made to be worshiped—that the devil is yet to become incarnate (Rev. 12:3-9.) In Rev. 13:15 this king, the false prophet, or beast (Rev. 13:11) gives life unto the image of the beast (that is the "abomination of desolation") which is of the king who makes the covenant of seven years. This king is the beast described in Rev. 13:1 and 17:3 and is Daniel's "little horn" king (Dan. 7:8), who overcomes three kings and thereby becomes the eighth king (see Rev. 17:11) and is also Paul's "Man of sin," (II Thess. 2:3-4) see also 8th verse "That wicked" and who is further identified in Rev. 13:17-18 by the "number of his name '666'." Mr. Watson here gave the numerical value of the letters of the Greek alphabet, so that any student, might by "wisdom" and "understanding," count the number, which he thinks is to be taken literally. The Greek letters X E 5 was the equivalent of 666, but this number is *only one of the many* attributes of *this* vile king, who will be destroyed at the second coming. Mr. Watson did not think that what so many now call the rapture of the saints will precede the "time of trouble"—as so many at the present day seem to believe. Paul in I Cor. 15:51 says: "Behold I show you a mystery. We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." And in I Thess. 4:16: "For this we say unto you by the word

of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

In Matthew 24:29-31, "And then" follows the tribulation, as also in Luke 21:27-28, we are told to look for our redemption after all "these things" *begin* to *come to pass,* and after in both gospels the sign of the Son of Man is seen "coming in a cloud of great glory." And all other passages quoted should be accepted according to the order or context in which they occur. The passage in Revelation 3:10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of tribulation, which shall come upon all the world to try them that dwell upon the earth"—*does not say how* he will keep this *one* of all the seven churches, from the hour of temptation, but we know that Jesus will keep his word in his own good time.

Concerning the times of the Gentiles if we read Luke 21:24, we see that Jesus seems to have placed the beginning of the Gentile times at the destruction of Jerusalem, which was accomplished under Titus, A. D., 70. And in Hosea 3:4 we are told that Israel will be without a king many days—that afterwards, in the latter days, "shall they return and seek the

Lord their God and David their king''; which was also again foretold by Paul in Romans 12:10. The great trouble, according to Mr. Watson's view (and I was unable at any time to find the slightest divergence from Scriptures in all his teaching) is that Bible students have not been sufficiently careful to note *when* Daniel, Jesus, Paul and John, as well as others, spoke in *definite* terms, and when in a *general* manner. Jesus in his last communion with his disciples in the upper room was trying to bring comfort to them concerning the definite statement he had previously made in Matthew 24, and Luke 21, and Mark 13, in answer to their two questions, when shall ''these things'' (the destruction of Jerusalem) and the end of the age and of his coming again be accomplished? It is difficult to determine exactly where one answer ended and the other began, but we know that the abomination of desolation, spoken of by Daniel as standing in the holy place has not been fulfilled, because in the first place there has been no ''holy place'' recognized by Jesus since the destruction of Jerusalem and consequently no idol image has been set up thus far for man to worship; neither has there been the ''falling away'' and the revelation of Paul's ''Man of Sin,'' whose image Jesus signifies is to be the sign of the fig tree. In the 24th verse of Luke 21, Jesus says: ''And they shall fall by the edge of the sword and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'' After which the paragraph points to the second, and we know

that the Jews are today in all nations, that Jerusalem was utterly destroyed by the armies of Titus. It is here that Jesus first mentions the "times of the Gentiles" to which Paul also refers, which seems plainly to indicate that Gentile times began when the Jews rejected Christ. (Jno. 1:11.) Peter was sent to Cornelius after he had seen the vision, that what God had cleansed should no more be called common. This also agrees with the prophecy of Dan. 9:24-25, and part of the 26th verse. "And after threescore and two weeks shall Messiah be cut off but not for himself." Here is an end of the subject, and between this statement and the one that immediately follows, seems to exist the time of the Gentiles, the duration of which is not given.

Mr. Gabelein, Editor of "Our Hope" in an article on "Fulfilled prophecy" published in Vol. XI of "The Fundamentals" says many good things that I wish might be read by every student of the Bible, but he made one very grave mistake on page 85, last sentence of second paragraph: "Thus the prediction was fulfilled (B. C. 150)" referring to the "Abomination of desolation" spoken of by Daniel the Prophet, which he quotes in an opposite column but of which Jesus said in A. D., 30, when ye "shall see" thus declaring it future from his time. Mr. Gabelein also declares that most of the events revealed in this 11th chapter of Daniel were also fulfilled before Christ, but if one will read carefully from the 5th verse of this chapter, he will notice that it has special reference to "the end of the years," which precludes the

possibility of its having been fulfilled hitherto. However, far be it from me to censure Mr. Gabelein. From Mr. Watson's point of view all previous expositors have made a mistake that is three-fold in its conclusions.

First, that the seven years have been reduced to days, and these in turn made to represent *not* seven years, but 2500 years:

The World's Peace—A Remarkable Post-Card.

The late Rev. James Neil, formerly Chaplain to the Bishop of Jerusalem, was one of the greatest authorities on life in Palestine. On receiving our subscription for his new book, "Everyday Life in the Holy Land," he wrote a post-card on 29th Sept., 1915, shortly before his death, in which he said:

"If spared, I will try to send you an article for *Jerusalem*. I quite think with you that the end of the Times of the Gentiles lies between 1915 and 1933, and that is one reason why I think (contrary to what the world expects) that the War may be over by the end of the year. The Jews make the end of the 2,520 years (which they date from Nebuchadnezzar burning the Temple in 588, B. C.) to be in 1933-34.

"*The Lord's Coming for His people would appear to be before that date.* But the great practical question is, Will it be *before* or *after* the re-union of Christendom which will closely follow upon the end of the War, in connection with the setting-up of a union of nations, a great brotherhood of mankind, the rebuilding of Babel?

"If *after* it, then the Church will be called upon to pass through a terrible and purifying persecution, for believers will have to protest against this mock millennium which will send the world mad with delight, and lead to their boycotting, and even putting to death, all who, by opposing it, will be regarded as the wicked disturbers of the world's peace."

Second, that the fourth kingdom, which is great and terrible and diverse from all kingdoms, and shall devour the whole earth and shall tread it down and break it in pieces, (Daniel 7:23), referred to the Roman Empire. Mr. Watson said he had at one time held that view himself, but had for many reasons been forced to discard it, and was not sure but thought possibly Russia would develop the necessary characteristics; and the third part of this mistake is caused from the thought that the prophecy *must continue* from the crucifixion to the end, whereas the times of the Gentiles "in which we now live," is left in incertitude as to its duration, but it is *this* view that has led to the adoption of the 2500-year theory, and which various interpreters have made to begin from almost any given time, if only it would find its conclusion near "our present" time. For they have all thought, since Jesus commanded us so many times, to watch, that we are living in the time of the end; and I'm sure this attitude is pleasing to God, even though we do make many mistakes. But if we *knew* the day and hour, only those who could hope to be living at that time would need to watch. But

Daniel was told to "go thou, thy way," for the words "are closed up and sealed till the time of the end." So that while we are to watch we can never *know* till the time approaches.

II.

THE SURE WORD OF PROPHECY.

When we consider how many Bible prophecies have been fulfilled and the number of people who understood and heeded the warnings given, it would seem that we would not be so averse to and afraid of the subject in our own time, for Jesus says, as it was in the days of Noah, who *knew* and *profited* by his knowledge of the flood, and of Lot, who was saved from the "eternal fire" of Sodom and Gomorrah, "so shall also the coming of the Son of man be." Daniel tells us that he "understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem," and knowing this he gives us one of the most earnest and impassioned prayers ever recorded, to our "covenant keeping" God; and while he was "speaking in prayer even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me and said, 'O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth and I am come to show thee, for thou art greatly beloved, therefore understand the matter and consider the vision.'" And then he is given that most comprehensive prophecy, to wit: "Seventy weeks (or sevens)

are determined upon thy people and upon thy holy city to finish the transgression and to make an end of sin and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the most Holy. Know therefore and understand that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince shall be seven weeks (sevens) and threescore and two weeks (sevens); the street shall be built again and the wall even in troublous times. And after three score and two weeks (sevens) shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood and unto the end of the war desolations are determined. And he (the prince) shall confirm the covenant with many for one week (seven); and in the midst of the week (or seven years) he shall cause the sacrifice and the oblation to cease and for the over-spreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate." (Dan. 9:21-27.) And when the disciples asked Jesus to tell them of the sign of his coming and of the end of the world, he referred to this prophecy of Daniel as the most certain sign, calling special attention to it by saying "whoso readeth let him understand." *Historians* tell us that the events foretold concerning the 69 weeks or 483 years *were* fulfilled when Jesus was crucified on Calvary, or "Messiah was cut off, but not for himself."

From the Crucifixion till the present seems to constitute the "times of the Gentiles," and in the fullness of this time the king who is to make a covenant with the Jews, Mr. Watson thought would come from an *island* kingdom (out of the sea), in Rev. 13:1, and "bottomless pit" of Rev. 17:8, seem to refer to some island in the Mediterranean Sea; the abyss *also* seems to refer to the Mediterranean Sea.

While the great majority of leading Christians seem to think it is impossible to understand the prophecies of the "time of the end," we are told in Dan. 12:10, that "none of the wicked shall understand, but the wise shall understand"—and although Jesus in Matt. 24:36, tells us that "of that day and hour knoweth no man," he also tells us "to watch therefore," and he gives many signs which indicate his near approach, and it is significant, that all of his disciples who wrote of him, were continually watching for his return, and Jesus promised a blessing on "that servant whom his lord when he cometh shall find so doing." Then even though realizing that it requires study as well as a watchful spirit, we should be glad to know that we have the promise of the spirit of truth who shall guide us and show us things to come.

In Rev. 16:13, "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet." These three kings co-existing and co-operating are the incarnate devil. Rev. 12:12: "Woe to the inhabitants of the earth and of the sea, for the

devil is come down unto you having great wrath because he knoweth that he hath but a short time." Second, the beast or 8th knig or "vile person"; and 3rd, the false prophet, or beast of Rev. 13:11-12 "and I beheld another beast coming up out of the earth (inland); and he had two horns like a lamb and he spake as a dragon and he exerciseth all the power of the first beast (or 'man of sin'—'vile king') before him and causeth the earth and them that dwell therein to worship the first beast (vile king) whose deadly wound was healed." The 8th or vile king ("first beast") and false prophet ("another beast") will be "cast alive into a lake burning with fire and brimstone" (Rev. 19:20) but previous to this the devil will be bound a "thousand years," which is the time of Millennium. We read in Rev. 20:1-3, "and I saw an angel come down from heaven having the key of the bottomless pit (an island prison) and a great chain in his hand, and he laid hold on the dragon, that old serpent which is called the devil and Satan and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him that he should deceive the nation no more till the thousand years should be fulfilled and after that, he must be loosed a little season."

Mr. Watson thought we should take Jesus' summary of events leading up to his second coming in the *order that* we find them in the 24th of Matthew, which places his advent after the tribulation and at the gathering of his saints.

Mr. Scofield in a recent article quotes Archbishop French as saying: "It is a necessary element of the doctrine of the second coming of Christ that it should be possible at any time that none should consider it improbable in theirs." And since Jesus commanded all to *watch,* this seems only right, and many of his promises concerning this time are indefinite. "Now Jesus knew" that his disciples "were desirous to ask him and said unto them, do ye enquire among yourselves of that I said a little while and ye shall not see me and again a little while and ye shall see me?" but he directed their thoughts not to the *time* but to the joys that would be theirs, at that time, leaving them with the promise *not* of immediate joy, but of tribulation, which he told them they should have in the world, but to be of good cheer, for, said he, "I have overcome the world"; and then he said "of that day and hour knoweth no man," but if we note carefully what he told them as stated in the chapters above referred to, and what Daniel, Paul, Peter and John say, we find that the promise for the *wise at that time,* "of the end" and *not* at the end of time—is that they *shall* understand for the words are closed up and sealed only till the time—of the end, and as Noah and Lot knew before hand, *Jesus* says "So it shall be in that day." The *one* thing that every one must do is to keep in a prayerful and watchful attitude. I notice that many later expositors believe that the "saints or Bride of Christ the Church"—will be translated previous to Christ's return. They call this translation "The Rapture"—but Mr. Watson did

not hold this view, and I must confess that *I think* the scriptures bear no such assurance. In every instance, when the promise that they *shall be caught up to meet the Lord in the air, it is at the last trumpet,* or in Jesus words, it is "after the tribulation of those days and after the sign of the Son of man in heaven and then shall the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory *and* (Matthew 24:29) he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other. "The promise to the church at Philadelphia" seems to refer to one hour only, even if the hour is only a figure of speech—it seems a very indefinite promise on which to base such positive teaching by the Christian world—much as we would rejoice to know that it is God's word.

III.

TRANSFIGURATION.

FOREWORD.

Madam Chairman and Ladies of the Club.

It seems to me that out of respect to yourselves, I am due you a few words of apology before attempting to read to you an article on this greatest of all paintings; for if there is one subject more than another, of which I know almost less than nothing, it is that of painting. But when I gave my name to your worthy secretary, as an applicant for membership to this Club, I promised to serve in this capacity whenever called upon; for I naturally supposed that I could always read up on any subject, and give you in a condensed form the views of those who *do* know; but imagine my surprise and disappointment, when on going to every bookstore in town and to several friends, I was unable to secure a line. Finally at our Public Library I found Stearns' Midsummer of Art, which I had in my possession about twenty minutes, during which time I made the notes from which you will see I have quoted very fully; also the words of Lyman Abott' which Mrs. Hale kindly read to me over the phone.

But I do know the precious Bible story, and perhaps by calling your attention to these pen pictures of the inspired writers, you will be able to catch a glimpse of the wonderful con-

ception that Raphael has so beautifully immortalized in his own art. But if after all you regard my very best effort as a failure, I beg of you to at least respect my motto, which is that: "Not failure, but low aim, is crime."

Written by request of The El Paso Woman's Club, Nov. 8, 1910.

The Transfiguration.

If it be true that "man is the noblest work of God," there is in all history no scene to parallel in its transcendent glory that of the transfiguration of Jesus on Mount Hermon, in the presence of Peter, James and John the three disciples, who by their closer walk with, and greater love for, their divine Leader, were better prepared to appreciate the awe-inspiring scene, which was here revealed to them alone, and which so overwhelmed them with its grandeur that, strong men as they were, they fell on their faces to the ground, and were "sore afraid." It is said that visitors to the tomb of Napoleon are permitted to speak only in whispers; while travelers tell us that when for the first time in the presence of the towering Matterhorn, our own Grand Canon, and other scenes of like nature, they are so overcome with admiration and awe that they are simply appalled and speechless; but there are on record only two instances where this feeling of speechless joy and reverence remained throughout the coming years. The vision given to Paul of Paradise, which inspired and enabled him to bear greater trials than those ever voluntarily

borne by any other man, so powerfully affected him, that it was only after fourteen years, that he seems to have been able to speak of it at all, and then only in those few words in which he declares that the things which he saw and heard were unspeakable and not lawful for man to utter; and of the transfiguration, the only accounts given are couched in the fewest words possible. Peter and John make only one mention in their writings, of "the honor and glory" which as eye witnesses they beheld when with Jesus in the holy mount. Realizing this truth with all the intensity of his soul as only an artist can and must do, to hope to have the slightest claim to success, it is not surprising that Raphael only, by many considered the greatest artist of all time, has ever attempted to portray on canvas or in colors this scene, that savors not of the earth, but is altogether spiritual and heavenly.

This creation of Raphael, undertaken only after his hand and eye had been skilled in painting a great number of Madonnas, and what is known as his Bible, consisting of fifty-two scenes from this precious Book, is not only his greatest, but also his last work, and is said to have been painted on tavola, comprised of five pieces of wood between four and five inches thick, and that the wood is apparently of white poplar. It is thought by connoiseurs that this work comes as nearly being an inspiration as it is possible for a material portrayal of an immaterial theme to be. This spiritual conception is said to be symbolized by the mild radiance which is suffused about the Saviour's form, but

we are told in the few words of Scripture devoted to this sublime subject, that "the face of Jesus did shine as the sun, and His raiment was white as the light," and as "no fuller on earth can white them."

Mr. Frank Preston Stearns says that Raphael has painted Christ not as a man, but as a spirit hovering in the air, and that the drawing of the drapery of Moses, with the tables of the law, and Elijah with the scroll of prophecy shows that they float in the air by a volition that can accomplish whatever it desires, and thinks that only an imagination trained in the science of truth could have done this. He says of the lower portion of this picture that it seems more studied and to have required more effort; that the faces are bright and interesting, and some of the attitudes, especially of the women in the foreground, are very fine; but there would seem to be rather too much elegance for such company, that a little strong realism would not be out of place here. He thinks it was well to give the epileptic boy a strong physique, for thus he appeals more strongly to our sympathy, but there is no reason why the grace of a St. Cecilia should have been wasted upon him; that the parti-colored effect of the draperies may have arisen from the necessity of bestowing all the chiaroscuro on the upper portion when an effect of distance was required without the perspective, so that only this device remained for separating the figures from one another; but he thinks it also corresponds with the idea of the perplexity occasioned by the disappearance of the Saviour. "It is well to state here, how-

ever, that the heavy coloring was not the work of Raphael at all, but of Julio Romano, since this part of the picture was unfinished at Raphael's sudden death in 1520." To one unversed in art the great difficulty seems to be that the artist has attempted to portray as one scene a panoramic view, not only divided by great distance, but also in point of time, if not by the darkness of evening followed by the glare of the morning sunlight; because we are told that it was on the next day when they were come down from the mountain that the multitude were gathered about the afflicted boy, and the solitary figure in the left of the picture would seem to represent Jesus as seen alone after the bright cloud had lifted, for the scriptures say that suddenly when they had looked around, they saw no man but Jesus only, who came and touched them and said: "Arise, and be not afraid."

But it is safe to say that Raphael has given to the vision "all that genius, industry and earnest contemplation could give." Lyman Abbott says if it be true as critics say, that to tell a story is proof, not of a picture's merit, but rather the reverse, this great painting is open to criticism, for it certainly does tell a gloriously beautiful and fascinating story, one before which he stood spell-bound and the only one, the meaning of which he still retained; but he adds that it does not relate the facts as they ever did or could have happened, meaning, no doubt, that the glories of this scene transcended any powers of the imagination of man to depict.

There are said to be eight or nine exist-

ing studies of this transfiguration scattered through the Oxford, Lillie and Windsor collections. On Raphael's death the painting, then considered the finest in the world, became too precious to send out of Rome, and Cardinal de Medici bequeathed it to the monks of Montorio in whose church it remained till it was stolen by Napoleon First. It now hangs in the gallery of the Vatican.

IV.

THE ANTICHRIST.

St. John says in his first letter 4th chapter and 3rd verse: "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." And this is that spirit of antichrist whereof ye have heard that it should come and even now already is in the world. And again in II John 1:7 we read: "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." And in II Thes., 2:3, Paul says: "Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed the son of perdition: who opposeth and exalteth himself above all that is called God or that is worshiped so that he as God sitteth in the temple of God, showing himself that he is God." And in Daniel 11:36, we read: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god and shall speak marvelous things against the God of gods and shall prosper till the indignation be accomplished." So that we see a wonderful unanimity among the recorded descriptions given of this "vile person"—made, centuries apart, of Daniel, B. C. 534; of Paul, A. D. 54; and of John, A. D. 90. But the *one* outstanding feature is the opposition to or *denial*

of the truth. Satan was called by our Saviour as "a liar and the father of it," (John 8:44). But like all expert deceivers he is even more successful in covering up his denials of the truth by diverting attention and throwing it on the wrong trail. When he told Eve that she should not surely die, he instantly followed the denial of God's word with a promise of greater knowledge, and it is this gift of his that must account for the fact that today every student of prophecy has been looking for the antichrist first, for years in the Roman Catholic Church, and now' most every one of them has laid the charge to Mrs. Eddy and Pastor Russell, in spite of the fact that they both were intense lovers and students of the Bible, and differ from orthodoxy in only a few matters of private interpretation. Do we ever hear of one trying to find the arch-enemy of the saloon in a Brewers' Association? It would be quite as reasonable to do so. No doubt Satan rejoices in his powers to thus blind Bible students to his arts while he is busily engaged in bringing to perfection his wily schemes. For not war, not intemperance, not vice of all kinds, but the schism and hatred of the Christian church has been, and is today, Satan's masterpiece, for with the churches united and joined in a body to fight evil with the weapons of our warfare, which are love and prayer to God, his kingdom would have fallen in one generation. As the antichrist is to be a production of Satan, I shall digress a moment to speak of a few personal experiences with this "prince of the world" at least such as I attribute to him. Mr.

Watson, to whom I owe *all* I know of the prophecies, was able and willing to spend and be spent in this work, but, if I may so speak, he had a "messenger of Satan" in the form of a most peculiar malady, that was probably finally the cause of his death, but I did not hear the particulars of it, so cannot speak positively, knowing only that he passed away soon after his *book was* published and that there were only a few copies printed, and I am unable, after *years* of search to find another copy, as is elsewhere explained.

The *fumes* of tobacco smoke were deadly poison to Mr. Watson, and yet he *could not smell* so that he was unable to enter any large auditorium, and thus was forced to give his great lectures in small towns, and now that I am trying to carry on his work, after having exhausted my skill in trying to obtain another copy my *eyes* give me *very* great anxiety, so that I am unable to make the research that would be *so* helpful, and as Jesus is authority for the statement that the woman he cured was one whom Satan had bound I see no reason to charge my affliction to any other source. God is the author of good and only good, and *all* his *laws are* for our good, and when I am afflicted in this way, I know that it is in violation of some law, either moral or physical, which will, in *God's own* good time, be seen to be overruled "That the works of God should be made manifest."

But to return to the antichrist: Does it not seem from the Bible account that we should look for him in those countries where the Bible it-

self is opposed? Even Mohammed professed Abraham as his father; and his followers worship the *God* of Abraham, so that he will not likely be found in countries where the religion of Mohammed is dominant; and in China Confucius was not opposed to righteousness. But what of the Shintu religion? The World Wide Encyclopedia says: "Shintu is not truly a religion at all, but signifies the way of the gods. It has no moral code, the Emperor, or Mikado is thought to be a descendant of the sun-goddess, and in Shintu Japan is held to be the country of the gods. In it there also seems to be mixed up a system of hero worship, many renowned warriors and other personages of ancient days being exalted into what we would term demigods. By it, too, spiritual agencies are attributed to the elements or natural phenomena." Then when we reflect that Satan though at that time will be an incarnate king (the dragon) prefers to continue as a "wire puller" or power *behind* the throne, and that China is *suggested* by the dragon, and Japan is making every effort to enlist China on *her* side, does it not seem to indicate that the "times of the Gentiles'" are "being fulfilled," and events are *acutally culminating* towards the reign of the three powerful kings of Revelation? The beast, or antichrist; the second beast, or false prophet; and the dragon, or devil (Rev. 16:13.) The antichrist will be a blasphemer (Rev. 13:15). "And there was given him a mouth speaking great things and blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And all that dwell

upon the earth shall worship him, whose names are not found written in the book of life of the lamb slain from the foundation of the world.'' It is the ''image'' of this king (that Jesus calls ''The abomination of desolation'') referred to in Revelation 13:14-15.

True, ''false Christs'' and false prophets shall arise, for Jesus so declared, ''and they shall show great signs and wonders in so much that if it were possible they would deceive the very elect,'' but Jesus certainly implied that they will not deceive the elect, for his coming is to be as ''The lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be.'' And our duty is *not* to *watch* and *judge* even false prophets; nor to try to gather up the tares for ''the Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do inquity.'' (Matt. 13:41.) But the one thing needful for us is to ''watch ye therefore and pray always that ye be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man.'' (Luke 21:36.)

I want to explain that whatever I've said of Japan and China or the Shintu religion is original—and not to be charged to Mr. Watson. He thought it possible that the kingdom of the ''little horn king'' might be Russia; and advised his readers to watch the development of that empire. But *later* events seem to *me* to point to Japan. We are told that the ''beast'' rose out of the sea, which seems to indicate an island, and Mr. Watson often spoke of the ''bottom-

less pit'' as an island prison. If we are in the time of the end when the seals will be opened we may expect many things to be revealed that have heretofore been hidden. This king's first manifestation will be as the maker of the seven-year covenant with the Jews; and the final identification will be that his name contains the figures ''666.'' (X. E. 5.)

Mr. Watson thought one peculiar sign for which we should watch would be a general *profession* (in this nation of the vile king) of Christianity, but that on account of the terrible persecution there will be an apostasy or the ''falling away'' spoken of by Paul. I was much interested in a letter just published in the Christian Herald, on ''Japan seeking toward Christ'' and after giving some very hopeful signs of the influence of Christianity in that country it says: ''Japan will never willingly surrender to foreignization either in politics, education or religion.''

V.

"SATAN AND HIS WORKS."

The entity, or nonentity as some declare, spoken of in the Bible first, as the serpent, Satan and the devil, "Angel of the bottomless pit," whose name is in the Hebrew Abaddon, but in the Greek Apollyon (Rev. 9:11) by Paul as the "Prince of the power of the air" and by Jesus as the prince of this world, has all his titles summed up except the last two named, in place of which he is called the great dragon (Rev. 12:9) "that old serpent called the devil and Satan which deceiveth the whole world." It is this ability to deceive the whole world that has caused all the sin and suffering that has constituted what is known as the curse of the world. It was Mr. Orr, I think, who said if the "fall of man had not been recorded in Genesis it would have been impossible not to have traced the evils of humanity to just such a source." There is positively only one way to avoid his delusions and that is to abide in Christ, who is the truth and the truth shall make us free; again Jesus says, "resist the devil and he will flee from you"; but like a hungry jackal, the retreat is only temporary, until he finds one unawares and the attack is renewed and it is this that causes the continual confusion which Paul speaks of "when I would do good evil is present with me." "It is written," is the only weapon that can overpower him, as proved by Jesus both by precept and example.

Jesus said: "I tell you the truth, when he, the spirit of truth, is come he will guide you into all truth." If Sir Isaac Newton was able to discover the law of gravitation by seeing an apple fall, and James Watts the effect of steam by its power to lift the lid of the teakettle, shall we not by observing carefully the occasions and causes and effects of Satan's appearances as recorded in the infallible word of God, find aid in the knowledge of evil and its consequences and through prayer and the guidance of the Holy Spirit learn how to overcome the evil? I shall enumerate the occurrences in order as laid down in "The Exhaustive Concordance" of James Strong, L. L. D. First of the serpent in Eden, when his direct denial of God's declaration, "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, dying thou shalt die." Satan said: "Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil" (Gen. 2:17-3:45); but so delusive is the power of evil that today, after more than 6000 years of the truth of God's word, "that dying thou shalt die"—the number of those who believe God are exceedingly few. Satan hates nothing so much as the truth, and in causing men to believe that the soul is immortal ("shall not die") and that God will punish his children with endless torture, he removes from himself the terrible enmity of his own guilt in contemplation of what many Christians declare to be *justice* of God; and while Satan himself is not mentioned in con-

nection with the flood, God said that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. The kindest act God could do was to destroy them, for while God is good and every act of His is good and only good, Satan is evil and only evil: "Ye are of your father the devil and the lusts of your father ye will do." He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it (Jno. 8:14). I shall now quote the references to devils. First in Lev. 17:7: "And there shall no man offer their sacrifices unto devils after whom they have gone whoring"; Deut. 32:17: "They sacrifice unto devils, not to God"; (Ps. 106:37): "Yea they sacrificed their sons and their daughters unto devils." All of which shows how much more earnest the followers of evil are, than those who follow God, for they sacrificed their children, which God forbade. Deut. 18:10: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire or that useth divination or an observer of time, or one enchanted, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord. And because of these abominations the Lord doth drive them out before you." But to this day many of these things have a wonderful fascination for a great many people and only a very close walk

with God will render us immune from these and other temptations.

Satan's next recorded presence was when he "stood up against Israel and provoked David to number Israel." That David knew this was sin, we have Joab's answer to his command: "The Lord make his people an hundred times as many now as they be, but my Lord the king are they not all my Lord's servants? Why then doth my Lord require these things? Why will he be a trespass to Israel" (I Chr. 21:1-3) and *today what* is the spirit of militarism, but the same temptation of Satan—to have all the nations of the world *prepared for his final supremacy?* Alas! if we would only read and profit by the lesson taught to David by this sin we would all rather fall into the hand of the Lord, for very great are his mercies, but let me not fall into the hand of man. The pestilence that destroyed 70,000 of David's people, was ended only when David *prayed;* in II Sam. 24:24, it is said and David bought the threshing floor and oxen for fifty shekels of silver, confessed his sin and "said into God, is it not I that commanded the people to be numbered, even I it is that have sinned and done evil indeed?" and then God provided a way of escape —but we learn also that the cost of sin is great, not only in suffering and death but in monetary value, for it is said David paid 600 shekels of gold by weight for the "place of the threshing floor" of Oram, on which to build an altar to the Lord on which he offered burnt offerings and peace offerings to the Lord who answered by fire upon the altar. All of God's bestowals

are without money and without price, but for every sin, Satan or violated law exacts the uttermost farthing, and yet he has been able throughout the ages that are gone, and is still able in a large measure to cause those who suffer to charge it to God. There is no more common saying among God's own children than "if I do this or that, God will punish me," whereas, Satan knows that it is the direct consequence of *violated law,* either moral or physical, that brings pain and death. Now some one will probably say that I have chosen a very strange passage to try to verify this truth, for the same which is said in II Sam. 24:1, to have been "moved" by God is fortunately explained in the marginal reading (which is oftentimes more nearly the original meaning) to have Satan instead of the pronoun "he" referring to God, for we know by the context that it could *not* have been God who caused David to number Israel, or he would *not* have been angry—and David's heart would not have prompted him to say "I have sinned greatly in that I have done and now I beseech thee, O Lord, to take away the iniquity of thy servant," if he had done this thing in obedience to *God's* command.

There is also a difference in the numbers of those who "drew the sword," (proving that the numbering was caused in the interest of "militarism") as recorded in that of Samuel and Chronicles—but Mr. Enoch Pond, a former President of Bangor Theological Seminary, says: "This difference is no doubt due to a difference in the methods of computation." He says in regard to the question asked as to dis-

crepancies between the Chronicles and other books: "If by discrepancies are meant irreconcilable contradictions, I can only say I have not found them. There are a few errors of transcribers, more especially in regard to numbers, which require to be corrected, but aside from these there are no seeming contradictions which may not easily be reconciled." (Conversations on the Bible, page 308-310.) Still the question of the pestilence that was sent in consequence of David's sin is *not yet* answered, but to *me* the *answer is plain*—God sent his messenger to David with the privilege of choice between three impending calamities—one a three years' famine; one a three months' warfare; or a three days' pestilence. *David chose the last, but if he had* numbered Israel for the purpose of *war, as seems evident he did,* then God simply told him in *advance* the consequence of this war, which is *ever* followed by *famine* and *pestilence,* as well as the defeat of *one* side or the *other;* and in this instance it would have been Israel, which God foreknew and *because* of David's prayer and the innocence of "the sheep" he *averted* the war and famine. There are no surer evil consequences following violated *physical law* than follow violated *moral law,* but it is this *latter truth* that Satan *exhausts* his efforts to *disprove.* The law is *not* a terror to *good* works *but to the evil,* and *Satan is evil* and *only evil.*

Jesus said: "What king going to make war against another king sitteth not down first and considereth whether he be able with ten thousand to meet him that cometh against him with

twenty thousand, or else while the other is yet a great way off he sendeth an embassy and desireth conditions of peace?"

Surely no one can *deny* this *truth* today in the face of the *terrible preparedness* that *precipitated* the great European war now in progress. Some one says, "Well Belgium was *not* prepared;" but if she had been it could *not* have prevented the consequences, *for was not Belgium due an awful* scourging for the cruel *atrocities* of the king, in *Africa? Such barbarities were scarcely ever equaled. Why the people must suffer because* of the *sins* of her rulers is too deep a question for *me,* but *history* certainly records *no more certain fact. Even* Israel—God's own people—prospered or suffered according as her rulers were God fearing or disobedient. Perhaps it is as the newspapers say *they publish the news* that pleases the people, and *kings* do those things that please their subjects. Which ever way we look at it we *must see* that *sin* or Satan's work *lieth at the door*—whether we know at *whose* door or *not.*

The next place we find Satan's presence recorded is in Job, 1:6. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." The one special feature to which attention is due is that in every instance *related* of Satan his most persistent efforts are put forth to cause the downfall of the chosen of God. Indeed he even accuses God himself of having made a "hedge about Job and his house and all that he hath, and that he had blessed the work of his hands and increased his sub-

stance in the land." Whether we regard this conversation as a fact or a parable we know that just such things are taking place all the time. Dear Sam Jones once said: "If I should go into a saloon and take a drink it would be telegraphed to Washington before night, while many men who listen to me could do so without the fact being noticed." Now we "know a tree by its fruits" and we know that Jereboam, the son of Neba, who is always spoken of as he "that made Israel to sin," must have offered little resistence to Satanic influence, hence it is not mentioned. But any true follower of Christ knows that when he would do good evil is also *present*—I can speak from experience and say that I have never undertaken any special work for God whether it be in trying to lead loved ones into the light of the truth or as in this work of trying to tear away a little of the veil of tradition, so that God will shine forth in the beauty of holiness and love—that the obstacles that are thrown in my way are not sometimes almost insurmountable, and in speaking of this fact to others who are also striving with all the strength of their being to follow Christ, they have invariably declared the same to be true in their experience also. Eternal vigilance "with unceasing prayer and faith in God," is the only invincible armor in the warfare with "the prince of the power of the air." It is at a time like this when the flesh is weak, and David's "enemies" had rewarded him evil for good and "hatred for love" that he cried out "let Satan stand at his right hand" (Ps. 109:5-6.)

The last Old Testament record of Satan is found in Zec. 3:1: "And he showed me Joshua the high priest standing before the Lord and Satan standing at his right hand to resist him." The prophet had just been saying: "Sing and rejoice, O daughter of Zion for lo, I come and I will dwell in the midst of thee, saith the Lord" —and this is the fact beyond all others that brings forth Satan's powers of resistance, for he knows that when that time comes *he will be destroyed.* (See Heb. 2:14.) "And the Lord said unto Satan, the Lord rebuke thee, O Satan" (Zec. 3:2.)

In continuing the presentments of Satan into the New Testament, it may be well to try to group them in such a way as to best portray him in an understandable manner—for not the least of his achievements is his ability to eliminate himself and shift the blame on his victims —the power he so freely bequeathed to our first parents. This being true it is only when he seeks the most perfect and exalted ones that he may be entirely recognized. Thus we read that Jesus after the descent of the holy Spirit at his baptism was led of the Spirit into the wilderness to be tempted of the devil, and later Jesus said unto Peter: "Satan hath desired to have *thee,* but I have prayed the Father that thy faith fail not." And Paul tells us not only of the messenger of Satan (the thorn in the flesh) but says in II Cor. 2:11: "For if I forgave anything, to whom I forgave it for your sakes I forgave it in the person of Christ, lest Satan should get an advantage of us for we are not ignorant of his devices." And again

he says II Cor. 11:3: "But I fear lest by any means as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity in Christ" (verse 14), "for Satan himself is transformed into an angel of light," and in I Thes., 2:18 he says: "Wherefore we would have come unto you, even I, Paul, once and again but Satan hindered us"; and Jude tells us that "Yet Michael the archangel when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation but said, the Lord rebuke thee"; and Jesus speaking of the woman with an infirmity (whom the rulers of the synagogue rebuked because he healed her on the Sabbath day) said: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound lo these eighteen years, be loosed from this bond on the Sabbath day?" And in Luke 22:3 we read: "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve," and while some say this last reference is impossible if Satan *be* a personality, some of us who realize how completely he tries to take possession of us at times, find no difficulty whatever; and besides if Jesus and Paul and the Archangel recognize him as an active agent, with all the attributes of a rational being, it is quite sufficient for my own beliefs—for all our knowledge *must first* be gained through the material senses. Paul says "that was not first which is spiritual, but htat which is material, and afterwards that which is spiritual" (I Cor. 15:46.) Then some of our best people say that their idea of religion is contained in the

word love—but can *love exist as an abstract force?* I cannot conceive of love apart from a personality—God is love, and therefore God *must* be a being endowed with the power to love, God is good, and the opposite of good is evil, and the opposite of love is hatred. The devil is the "father of lies" and the negation of all that is good. To say that he has *no* power is to deny the experience of every lover of good—but to say his power is co-equal with God is just as erroneous. Jesus said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." Which proves that his power is *limited.* And Jesus says: "Be of good cheer, for *I* have overcome the world."

VI.

"THE BEAST" OF REVELATION.

Were a newspaper of our time to print a cartoon embodying a complex idea of any given subject, and give in full an explanation of it immediately following the cartoon, would it not seem reasonable that we would study the description there given before making inquiry of others in regard to it? The "beasts" of Daniel and Revelation are just such cartoons, which prove the adaptability of the Bible to *all times,* and immediately after the vision appears to Daniel he says (Dan. 7:15): "I was grieved in my spirit in the midst of my body and the visions of my head troubled me. I came near unto one of them that stood by and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts which are four are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom for ever and ever"; which without doubt has reference to four great kings whose reign shall immediately *precede* the coming of our Lord.

Then Daniel asks again of the fourth beast, which is used *now* in second place, to represent the *final kingdoms* of the earth, and the ten horns, are now, ten kings, (see the *entire Chapter* 7.) And in Revelation wherein the word beast is used it is followed by assertions con-

cerning it, that can be applied to a man and be understood, but otherwise such is impossible, and we must not confuse the original word, translated beast, as the *same* in all instances given in Revelation; but many of the facts related there correspond entirely with those given in Daniel, for instance in Daniel 12:7, the time is given by the man "when he held up his right hand and his left hand unto heaven, and swa'e by Him that liveth forever that it shall be for a time, times and an half."

And in Revelation 13:5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months"; and in Revelation 11:2: "And the Holy City shall they tread under foot forty and two months" and (3): "And I will give power unto my two witnesses and they shall prophesy a thousand, two hundred and three score days," which by reiteration in different words seems to indicate that as Jesus said, speaking of *this same time,* which has its beginning with the setting up of the abominations of desolation, "Whoso readeth let him understand" and *yet* the following is given in the Jan. 17, 1917, issue of "The Christian Herald," in answer to "Reader," Oklahoma: "The number or mark of the Beast mentioned in Revelation 13:18, has been variously interpreted. By some early writers it has been supposed to have referred to the branding of the Jews by Antiochus Epiphanes."

Now when we reflect that John wrote Revelation some time between A. D. 60 and 90, and

that Antiochus Epiphanes lived B. C. 175, or over 200 years *previous* to John's prophecy, it will be seen at once how very wide of the "mark" expositors sometimes go. And in this same issue "I. D. L. of Colo." is answered as follows: "So much has been written anent the identity of 'the Beast,' (Rev. 13:18), that no one can say with authority what the best explanation is." I give these quotations here as evidence that the prophecies are being studied, as never before, and that therefore we must be nearing the time of the end—when the *Truth shall guide* the wise seekers, finally into the light. I cannot say too often that *I take no credit* to myself for any light I may have—for without the opportunity given me to hear Mr. Watson, I should be as greatly bewildered as so many others seem to be.

The one fact that we should continually bear in mind is that when Jesus commanded, so often, all men to *watch* for his coming; that he knew there would always be enough signs coincident with those immediately preceding that glorious event, to make the subject interesting to those of whom he said (Luke 12:43): "Blessed is that servant whom his Lord when he cometh shall find so doing." But we should also ever remember that there are a number of these signs given in regular order by Jesus, Himself, in the three Synoptic Gospels, as well as by the prophets of old and his own apostles, which if carefully considered, will preclude any possibility of mistake; so that it seems strange indeed that even now, the foremost expositors of this subject speak of the imminence of his

coming, at *any* moment, when the one special sign, which *must* precede all the others, is *not yet* manifest i. e., the "Beast" king has *not yet* made the seven-year covenant with the Jews; nor have they set up their daily sacrifice in Jerusalem, so that the words of Daniel 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand, two hundred and ninety days," and to which Jesus so carefully alluded, *can not be fulfilled.* And while there are many signs now that seem to be leading up to that event, the *event itself* is *not* in evidence, and necessarily *all* other signs *must,* as said before be only *co-incident* to the one *all-conclusive sign.* We are told that the Jews have millions of dollars to invest in this work, and we know that the Turks who now have possession of Palestine, are greatly in need of money, so that conditions seem to be *culminating* towards that time, but Jesus specially warned us, "And ye shall hear of wars and rumors of wars. See that ye be not troubled, for all these things must come to pass, but the end is not yet." (Matt. 24:6.)

I've referred before to some of the incidents in the prophecies that *seem* to find fulfillment. In the current events narrated of Japan, in "The Christian Herald" of November 15, 1916, I read: "It is not without reason that the newspapers and periodicals of the United States view with uneasiness amounting to alarm the succession of Field Marshal Count Terauchi to the Premiership of Japan. This is not an incident, it is not merely an event, it

might mean an epoch.'' And in the Jan. 17th issue, Mr. Owen says, quoting from a Japanese authority: ''In Japan there can be no higher crime than disloyalty to the Emperor''; ''The Japanese Emperor is sacred.'' ''Our people could not stomach the idea of having the upstart Yuan (Shi Kai) claim equality as an emperor with our sacred ruler. It was unthinkable to have such a man shake hands, so to speak, with our divine leader, and call him brother. That was too great a desecration.'' And in the same issue he (Mr. Hioki) says today there are more than seven hundred millionaires in Japan. Please compare these statements so recently made with the description of the ''little horn king'' of Daniel 11:36 (B. C. 534.) ''And shall exalt himself above every god; and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished.'' (Note that this immediately precedes the end.) And in II Thess. 2:1-4: ''Now we beseech you brethren by the coming of our Lord Christ * * * let no man deceive you, by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God.'' And in Rev. 13:56 (written A. D. 64), ''And there was given unto him(the beast, or king) a mouth speaking great things and blasphemies, and power was given him to continue forty-two months (leading to the 'indignation' spoken of in Daniel) and he opened his

mouth in blasphemy against God to blaspheme his name and his tabernacle, and them that dwell in heaven."

And I think that none will deny that given *time* and the power naturally accruing, from the marvelous *expansion* this little country is making in all directions, that its possibilities are very great. "Japan is little more now than a munition factory" and it does not seem improbable that developments will agree with the prophecies, which are only current events recorded many years in advance. But again we must remember that all depends on how near we are to "the time of the end." In the last issue of the Christian Herald Mr. Maynard Owen Williams says, "I had an interview with Kobayahai San, the principal of one of Japan's navigation schools. It is a good school. It makes men—Kobayashai San is not a Christian. If he were he might lose his job." Does not that sound something like the prelude to the final great boycott and resultant "falling away" of Christians later on? Again he says: "Japan is sacrificing womanhood and manhood for *world markets.* Other nations will be slow to pay the same price for gold." If this is true now of the "land of the Rising Sun" what may we expect when the sun has become full orbed? Mr. Maynard Owen Williams further says: "The short but stirring order of the new Japan" is "full speed ahead," and news has come saying that Japan will not quarrel with the United States about the Alien Law. Daniel says of the king, of the covenant, that "he shall come in peaceably and obtain the kingdom by

flatterers." "And he shall come up and shall become strong with a small people." This beast or beast is described as being like a leopard and I wrote to Japan asking if her coat of arms was a leopard, but have since learned from a reliable source that "the coat of arms of Japan is not any animal whatever but one of her most beautiful flowers, the chrysanthemum," and while oftentimes flowers are used to "coat" or cover up scenes less beautiful than themselves I surely have no desire to detract from any nation and only mention this to prove how very necessary it is to be vigilant in our watchfulness, because we are warned that if possible the very elect will be deceived, but remembering the man who hid his talent in a napkin, we must learn that we are not excused because our Master is "an austere man, taking up that he laid not down and reaping that he did not sow"—a charge he neither denied nor seemed to resent.

Once again I am quoting from that greatest, to me, of all religious periodicals of our time, "The Christian Herald," (of Feb. 21, 1917) and while I take the liberty of disagreeing with it in some points, it will later have the same privilege of pointing out possible mistakes of mine, as they appear to it. The passage I refer to is in answer to "Subscriber" in the Mail Bag, viz: "Your first question is controversial. The passage in Revelation 13:18 about the number of the beast, has been often discussed. Commentators hold the view that the beast typifies the antichristian world power. It has the semblance of Christianity, but it is spurious and quickly discloses the antichristianity. Some

old time authorities have held that the mark of the beast was the brand of ivy leaf with which Antiochus Epiphanes branded the Jews; others have interpreted it as the sign of popery and have pointed out that the Greek letters of the word "Lateinos" contain the mystical number 666.

It has already been pointed out that Antiochus Epiphanes lived and did his nefarious work something like 200 years before John wrote Revelation 13:18 which is prefaced by the words must "Come to pass" (Rev. 1:1) *after* of course his prophecy, and the reference to the mark as a sign of popery, whatever that may mean, is quite as wide of that particular "mark" as the previous statement, for while the Popes have not been "infallible," save to their own followers, there are few who would deny that in the main, and especially in our own time, they are God-fearing men; while the king represented by the beast of Revelation 13 is a godless tyrant, the equal of whom has never existed previous to the time when he "shall be revealed" and with the aid of the dragon king and false prophet of the 11th verse we can form some idea of the time of which Jesus spoke: "For there shall be great tribulations, such as was not since the beginning of the world to this time, no nor ever shall be" which *again* declares that it is future and its fulfillment impossible previous to that time.

Nero and Robespierre will seem mild and compassionate in comparison to this modern Mephistopheles and the "Reign of Terror" simply child-play. But the last clause of that

"answer" may give a slight clue to the solution of the "mystical" number 666. Mr. Watson said there were several names that contained the number, but he gave no example, though he wrote out the numerical value of the Greek alphabet which I copied years ago and will now insert here for the benefit of any who may wish to try for the "wisdom" and "understanding" that is required to count the number of the Beast.

Strong's Concordance gives the Greek letters "X E E, Chi-X1-stigma (Chi-zee-stigma) the 22nd, 14th and an obsolete letter of the Greek alphabet (intermediate between the 5th and 6th) used as numbers, denoting respectively, 600, 60 and 6 as a numeral—six hundred, three score and six."

Mr. Watson's figures as I copied them are as follows:

A	1	Th	9	P	80
B	2	I	10	R	100
G	3	K	20	S	200
D	4	L	30	T	300
Short E	5	M	40	U	400
Sti (obsolete)	6	N	50	Ph	500
Z	7	X	60	Ch	600
Long E	8	O	70	P.S	700

Taking the letters of the word "Latenos" according to value above and adding them they will make 666, but unless the time and all other attending circumstances contained in the prophecy are fulfilled, *to the minutest* detail, no one item signifies anything at all. But the unprecedented troubles of the European war *may* be the "beginning of sorrows," but the signs in

the heavens, which follow this great tribulation "when the powers of heaven shall be shaken" have *not* even begun and to say that the coming of Christ is "imminent" seems utterly without scriptural foundation, and it may seem that many of our learned "Scribes and Pharisees" are quite as mystified as were they of old who were expecting their Messiah to come at that time in "great power and glory." And while we would all like to go to heaven on "flowery beds of ease" Jesus gave his best beloved *no* such promise, but not only told them that he had many things to say unto them which they could not bear at that time, but he also said that in "the world" they should "have tribulation" and we are told that Peter was crucified and it has been said that the beloved John was scalded in oil and Paul beheaded by order of Nero; and why should we expect immunity from great suffering if we expect also to "reign with Christ?"

Mr. Watson had a great deal to say about the City of "Babylon the great" of Revelation 17:5, but I took no notes and cannot recall much of what he said but he thought that it would be some wicked city built like Constantinople and Rome on "Seven Hills." It might be well to study the topography of any great coast city of this federation, where ships bring their merchandise, and which I think inclined Mr. Watson to consider Constantinople as a possibility. He thought "Babylon" might be only a pseudonym, but that it would be distinguished by that name and its similarity in other respects to the ancient capitol of Babylonia.

I have just noticed that the Ensign of Russia is "Purple and Scarlet" and the country large enough to be called a wilderness, but these are only hints and possibly very foolish ones at that, but sometimes a foolish hint is sufficient for the truly wise. Mr. Watson spoke also of a good city but I am unable to recall what it was that he said. But like the wise men who "Saw his star in the east" and came to worship "Him who is born king of the Jews" there are a great many at this time who believe that the "signs of the times" portend to some great event whose shadows we must believe are now cast before us to indicate that we are entering into the "time of the end" when "the wise shall understand," but sad to relate, none of "the wicked," we are told, will understand."*

"The Coming Kingdom of Christ" which is the title of a book, containing the addresses of the members of the Prophetic Bible Conference of Chicago, 1914, (and which was sent to me by the courtesy of Dr. Robt. M. Russell) gives some noteworthy helps on this great and glorious subject.

And now, hoping that I have made my point clear that I desire only to take up the thread where Mr. Watson left off, and to carry it as far as possible in the direction in which I think *he led* and which I am praying that *God* shall lead me, I shall make a suggestion that will at

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*Since the United States has actually joined the Allies, and it seems only a question of time when her neighbor, Mexico, will also be drawn into the great federation, it is significant to note that the ensign of these countries both being that of a spread eagle, the further description of Daniel 7:6 "which had upon its form wings of a fowl," seems to find a possible fulfillment.

first no doubt seem astounding, but which if *I'm* right will as I proceed, possibly appeal to others more capable, who will in turn take up the clue thus found, and by their ability and reputation proclaim to the world the glad tidings of great joy, which however, must first be preceded by that "great tribulation such as was not since the beginning of the world to this time, no nor ever shall be." (Matt. 24:21.)

Now these are the descriptions given of this "vile king" who is also called the "little horn," in Daniel 7:8 and Revelation 13:2, in which the beast is likened to a leopard. And his feet were the feet of a bear, and his mouth as of a lion, and the dragon gave him his power and his seat and his authority," and it also says that this beast "rose out of the sea," which seems to indicate that it will be an island from which this king will arise and while Japan was almost unknown in 1880, when Mr. Watson died, he had spoken of an island kingdom, which he thought, however, must be in or near the Mediterranean Sea, but since that time Japan has developed more rapidly than any other country and so many of its prominent features seem to correspond with the requirements of prophecy, that I hope I shall be pardoned for suggesting, probably for the first time, that expositors direct their attention to this little kingdom, and while I realize the difficulties yet to be overcome, and the incredulity with which this statement will be received, I shall hold to it until it is found to be erroneous. I hope later to speak of the objections now obtaining.

In the first place, Russia is known as the Bear, England the Lion, China the Dragon, and I'm *making every inquiry* possible to find if Japan has ever been spoken of as a Leopard, but I read a few days ago that Japan *has an alliance* with Russia and England, and that she, or her statesmen, call China her *big brother,* whose aid she is seeking in every way possible. I also read that Japan is "one large munition factory," her religion is that of the Shintu or "way of the Gods," and the Emperor or Mikado is said by them to be the direct descendant and representative of the "Sun Goddess"; and Motovri, an authority on Japan, declared that "the whole duty of a good Japanese consisted in obeying implicitly and without question the commands of the Mikado." We know that at the coronation of the present Emperor a year ago, no Christian was allowed to be present, and if a descendant of a goddess it will not be difficult for him with "the absolute obedience of his subjects" to declare "himself as God." (II Thess. 2:4.) Stoddard tells us that tattooing is an art with them, so that the mark of Revelation 13:17 may be easily and naturally made. Mr. Watson thought this mark would be made in this way: Thirty-five years ago Japan was scarcely more than a name. Revelation expressly speaks of the dragon as "that old serpent called the devil and Satan which deceiveth the whole world," and from the accounts of the Boxer Rebellion we can understand some of the terrible acts that may be committed when led on by their king who will be none other than the incarnate devil, who is aid-

ed and abetted by the "vile king," and the false prophet, described in Revelation 13:11. Apropos of this verse I was much interested in an article in "The Christian Herald" (of Nov. 22, 1916) in which Mr. Maynard Owen Williams after giving a very pleasing and admirable sketch of an interview with Viscount Knecko, winds up with *this question,* "Is Viscount Knecko with the honorable record I have outlined intelligent enough and honest enough to speak truths that are worth giving heed to *or have I been treated to a dish of soft soap* in an effort to deceive my readers? I have my opinion" he says, "You are entitled to yours." Now there is *no sin* more heinous than that of defamation of character, but the question of Mr. Williams was in line with Jesus' statement that false prophets would arise that if it were possible they shall deceive the very elect, and the "two horns like a lamb" seem to indicate gentleness, which however, is offset by what follows, "he spoke as a dragon." Now there are *two very* decided facts—conspiciously *absent at present,* so far as I am able to discover, that are true of this vile king and of the present Emperor of Japan. The first is that he *can not* possibly make a covenant with the Jews, for the good reason that Palestine is possessed by Turkey, which is, as yet, an enemy country, but it *is known* that the Jews have "Millions of money to spend in trying to get possession of Palestine," and in view of the fact that this covenant will be the grand "Coup d' etat" of this monarch yet to be revealed, who can say what secret negotiations are now in progress

for just such a consummation? There is still the "number of his name" 666 (XE5) yet to be considered, and it is here that so many seem to fail, for while it is *plainly* stated and an appeal made "to him that hath understanding," most people proceed to surround it in mystery and speak of *mystical* numbers, whereas, there is *really* no more mystery connected with Bible numbers than with any others, except when "conjured with."

There was another statement in November 1st issue of "Christian Herald" by Mr. Williams as follows: "Fisher knew the manager of factory number three, devoted to the manufacture of the Nipponophone, which is Japanese for 'His Master's Voice.' We were received by the 'Number One Man,' who would be known in America as the general manager."

May not the Emperor some day be known as the number 666 man? Who knows? But this is a suggestion only, and if the time of the end is not yet, and "the words" are still "closed up and sealed," this interpretation is probably as baseless as many of those that have been held by the watchful in every generation since the Angel was sent to signify unto his servant John "The Revelation of Jesus Christ which God gave unto his Son to show unto his servants things which must shortly come to pass," but we may be sure that God will be very patient with all such, for Jesus said, "Blessed is that servant whom his Lord when he cometh shall find so doing" (Matt. 24:46).

"Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at

midnight, or at the cockcrowing, or in the morning, lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."

I would make special mention of an address, by the Rev. Canon F. E. Howett, M. A., of Hamilton, Canada, entitled "The Jew in the Tribulation—The Time of Jacob's Trouble," published in "Israel, Past, Present and Future."

While there are some points on which he is not clear, there is much that is in line with Mr. Watson's view, which, as I've frequently said, was so far as I could see, in perfect accord with scripture, and both reasonable and logical. I think I also mentioned Dr. Robert McWatty Russell; besides these two I do not remember to have read of any others at all who have seized on the main and *decisive* points of the prophecies, from my view point, of course.

VII.

PHARISAISM.

If in the teachings of Jesus there was one point more than another in which he was grieved, it would seem to be that of Pharisaism, or the spirit of those who thought they were righteous and despised others (Luke 18:9); or who would try to cast out the mote of their brother's eye while having a beam in their own. The parable of the Pharisee and Publican, in which the latter was only concerned about his own sins, received approval; while the other was not endorsed. And when the Disciples wanted to call fire down from heaven to consume those who would not receive him, he rebuked them and said: "Ye know not what manner of spirit ye are of. For the Son of Man came not to destroy men's lives, but to save them." (Luke 9:54-56.) And in answering those who told him of the Galileans whose blood Pilate mingled with their sacrifices, he said: "Suppose ye that these Galileans are sinners above all Galileans because they suffered such things? I tell you, nay; but except ye repent ye shall all likewise perish; or those eighteen on whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent ye shall all likewise perish." (Luke 13:1-6.) And in Mark 9:38-40 we read that John said: "Master, we saw one

casting out devils in thy name, and we forbade him because he followeth not us. But Jesus said: Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." (See also Luke 9:49-51.)

And notwithstanding all these commands and admonitions every great reformer or teacher who has dared to lay stress on any lesson he has learned from the scriptures, apart from the "traditions of the elders" or of modern orthodoxy, from Luther and Whitefield down to Mrs. Eddy and Pastor Russell, have either been persecuted to death, or at least to the limit of their ability, by many who are leaders in the churches; for human nature is the same in all ages. Because Mrs. Eddy believed that since God created the heavens and the earth and pronounced good everything that he had made; and that it is especially said that "without him (Jesus) was nothing made that was made" (Jno. 1:1) that therefore, whatever is opposed to *good* is not of God and according to her view, "not real" or permanent, she is charged by many with almost every known sin, even to being the antichrist.

Whitefield in 1738 was the first to lay stress on the new birth, although the conversation of Jesus with Nicodemus had been recorded 1600 years before. But so antagonistic were the churchmen of his time, that for this teaching, "Ye must be born again," they burned him at the stake. But it is said when the flames were kindled he prayed aloud to God to help him in his terrible distress, and that almost instantly a

gust of wind blew the flames across his face and he died at once, and without a groan.

To return to Mrs. Eddy. We seem forced to admit that her logic is open to controversy, but that she has been the greatest benefactress of this age must also be granted. That her prime object is to glorify God, and to aid her fellowman is evident from the testimony of friends and enemies alike. Dr. James M. Grey, the able and reverend Bible expositor of the Chicago Bible Institute, published a book in which he likens Christian Science to antichrist. I read the book carefully ten years ago, and if I remember correctly it was divided into four parts; and after bringing in his charges to prove his point, he closed each of them with these words: "But the churches (meaning the orthodox churches) can learn a lesson from Christian Scientists, in faith, in searching the scriptures, in prayer, and in the glad testimony they always and everywhere bear to the good and saving power of Christ to heal the sick now, as when he lived among men." And it seems to me that such a tribute of praise, albeit perhaps not willingly given, redounds far more to their credit than to the orthodox church; for these are among God's chiefest commands, and he has said that obedience is better than sacrifice; and by their fruits ye shall know them.

All great reformers must pass through fiery trials of persecution; while those who "let well enough alone" are not molested. The eagle soars, and thus becomes an enviable target for the trained marksman; while blackbirds flying

low, in flocks, present no mark worthy of his aim.

In a paper called "The Plow Boy," by Chas. Spurgeon, there was a picture of a very large hunchback pointing the finger of scorn at a man in front of him, who had a very small hunch on his back. This picture strikingly illustrates the need of the command of Jesus to first cast out the beam (or pole) out of thine own eye and then shalt thou see clearly how to cast out the mote (or small particle) out of thy neighbor's eye.

It seems a wise provision that as God has ordained that no two people should have the same taste in the natural world, so no two persons ever draw identical conclusions from reading the same statement, in the intellectual or spiritual world. And while it is a pleasure to be with those who are congenial to us in that their line of thought, partially at least, parallels our own, it is amazing what different conclusions are often drawn, even by those we admire. For instance, in an article by the late Rev. Geo. S. Bishop, published in Vol. 7 of "The Fundamentals," entitled "The Testimony of the Scriptures to Themselves," every statement, save one, seems marvelously true and beautiful, but in that one, page 45, he speaks of "Infinite Guilt." His son, a Sunday School Superintendent, in attempting to justify his father's position, referred to the phrase "iniquities infinite" of Job. 22:5. Now those words are used by Eliphaz, the Temanite, in a charge against Job, of whom God himself had said, in chapter 1:8, that "Job was an upright man, and

one that feareth God and escheweth evil." And in chapter 42:7, "The Lord said to Eliphaz the Temanite, 'my wrath is kindled against thee and thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto thee now seven bullocks and seven rams and go to my servant Job and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for him I will accept, lest I deal with you after your folly in that ye have not spoken of me the thing that is right, like my servant Job.'" Jesus said in John 16:2 and 3: "Yea, the time cometh that whosoever killeth you will think that he doeth God service. And all these things will they do unto you because they have not known the Father nor me." It is often said by good Christians that if there is no hell fire, there *should be.* Do we not find the key to this doctrine, that there is infinite torture for the unsaved, in this lurking spirit of vindictive revengefulness? As Edersheim says, on page 794, paragraph 2, of the second volume of his "Life and Times of Jesus the Messiah," "It does indeed seem painfully strange that if the meaning of it be at all realized, some should seem so anxious to contend for the extension to so many of a misery from which our thoughts shrink in awe."

Dear reader, please compare Gen. 3rd, "And the serpent said unto the woman, 'ye shall not surely die;'" and Eze. 18:3 and 4, "As I live, saith the Lord God behold, all souls are mine, the soul that sinneth, it shall die;" also Paul's statement that "the wages of sin is death, but

the gift of God is eternal life," and see by whose authority the soul is pronounced deathless. I have referred to these passages repeatedly, but when it is recalled that the Christian world has for centuries laid *special* emphasis on the serpent's, or Satan's *flat denial* of God's word, I hope to be pardoned for repetitions that would, perhaps, otherwise seem tedious. We hear much of God's justice, and Confucius, the Sage of China, when asked if he believed that one should return good for evil, replied: "If you would return or reward evil with good, with what would you reward good? I would reward good with good and evil with justice." *Could* it be even justice to reward *sin, which* is finite because *pertaining only* to *finite* beings, with infinite torture?

That all may understand *my "creed,"* I wish to say it is the entire and infallible word of God as contained in the original scriptures of the Old and New Testaments. I believe that "As in Adam all die, even so in Christ shall all (who are in him) be made alive; that "the soul that sinneth, it shall die," being prefaced with the words, "As I live, saith the Lord God," (Ezet. 18:3 and 4) positively proves that the soul is *not* immortal, and this was further established by Jesus in the words, "Fear Him who hath power to destroy both soul and body in hell." The word "hell" I take to mean, in every case, the grave, whether on land or sea, as explained in my article on that subject. Jesus explained to Nicodemus that, "Ye must be born again," and that, "Except a man be born of water and the spirit, he cannot enter the kingdom of God."

The spirit is of *God* and *is immortal.* "God is Spirit."

I believe that all creeds have some good and some error. I believe that God looks on the heart and will judge according to the desires and opportunities and that he will not throw around me every safeguard and carry me to heaven while he leaves millions of his creatures, who would possibly have made much better use of their lives than I have done (if given my opportunities), to suffer endless torture. I believe it is the duty of every enlightened Christian to identify himself with some church, and I am a Presbyterian, because it more nearly than any other of the hundreds of Christian churches, approaches my ideal, and yet in its confession of faith, published in 1866, this question and answer are recorded: "What are the punishments of sin in the world to come?" Answer: "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God and most grievous torments in soul and body, without intermission, in hell fire forever," (page 190); and on page 69, we are told that others not elected, although they may be called by the ministry of the word and may have some common operation of the Spirit, yet they never come to Christ, and, therefore, cannot be saved. Much less can men not professing Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of the religion they do profess. And to assert or maintain that they may, is very pernicious, and to be detested." Al-

though Jesus said: "I have other sheep which are not of this fold," and Peter says in Acts 10:34 and 35, "Of a truth I perceive that God is no respecter of persons but in every nation he that feareth him is accepted." And if there is the slightest scriptural warrant for infant baptism, I can not find it. And in that other sacred ordinance of the church, the holy communion, we read, in Ex. 34:25, "Thou shalt not offer the blood of my sacrifice with leaven, and Jesus instituted this memorial of himself with unleavened bread, and yet a great number of Presbyterean churches today seem to take pains to use leavened bread at this service, although we have both precept and the example of Jesus to guide us, and I have here pointed out the things that, to me, seem contrary to Scripture to show that *no* human organization, composed as it must be of imperfect individuals can be a perfect body. But there are some things on which all must agree, and John, in his first letter, gives us *this test,* by which we may *know* whether or not they are of God: "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." And it cannot be denied that both Mrs. Eddy and Pastor Russell believe *this doctrine,* and they also quote Paul's testimony that "There is none other name under heaven given among men whereby we must be saved." It is also the only question put to the eunuch by Philip, who desired to be baptized (Acts 8:37); "And Philip said, 'If thou

believest with all thine heart, thou mayest.' And he answered and said , 'I believe that Jesus Christ is the Son of God.' And he baptized him.'' This is also the *only* doctrine of which John spoke. When he said in 2nd John, 1:10, ''If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him 'God speed.' '' And Paul in I Cor., 15:22, says, ''If any man love not the Lord Jesus Christ, let him be anathema Maranatha.'' And in Titus II, 7:13, he says, ''Showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; not purloining, but showing all good fidelity that they may adorn the doctrine of God our Saviour in all things.'' And in verses 13 and 14 he speaks those marvelous words of hope and courage, ''Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.''

To me the only point on which there can be *no* compromise, is contained in I John Chapters 4 and 5. For when one accepts, this ''doctrine'' concerning Jesus, he must of necessity accept the entire Bible because He always used Scripture to prove His position and to set at naught the adversary, and they are wise who profit by his example and do *not* call forth his lament, that ''In vain they do worship me teaching for doctrine the commandments of men '' (Matthew 15:9.)

VIII.

"HELL FIRE," OR ETERNAL PUNISHMENT.

An "eternity of punishment" is necessarily based on the supposition that Adam's race was *created* immortal. But do the Scriptures bear any such testimony? So universal, however, is this *belief* that it is interesting to ask Bible students, as well as others, *why* were Adam and Eve driven from the Garden of Eden, and to note that almost invariably the answer will be, "because of sin and disobedience," when the inspired record is that, *God said* "Lest they put forth their hand and eat of the tree of life, and live forever." If they were already immortal, why was this necessary? In Ezekiel we are told that "the soul that sinneth it shall die." Paul says: "The wages of sin is death, but the gift of God is eternal life." *Jesus* said: "Fear Him who hath power to destroy both soul and body in Hell." So it follows that we must understand what the Scriptures teach is meant by "soul." It occurs the first time in Genesis 1:20, marginal reading, which is given as the Hebrew for the word, interpreted, (not translated) life, as given to the moving creatures of the waters; a little later it is also said "Adam became a living soul." That the soul and spirit (or *divine and immortal germ of life*) are *not identical,* Paul, a lawyer and *versed* in *all distinctions,* says: "The word of God is sharper

than any two-edged sword, piercing even to the dividing asunder of soul and spirit." (Heb. 4:12.) And in I Thes. 5:25, "I pray God, your whole spirit and soul and body." So that the phrase, the "immortal soul," so far as I can find, is without Scriptural warrant.

Again *God* said "In the day thou eateth thereof," (to Adam and Eve) "dying thou shalt die," but the serpent and mouth-piece of "the devil" said "ye shall not surely die," and it is this colossal *lie* of *the devil* that still permeates *much of orthodox teaching today!* True, Jesus quotes the last verse of Isaiah, which reads that dead "carcasses" shall be cast into the crematory, "Where their worm shall not die, neither shall their fire be quenched." What does it matter if the *fire is eternal* if only carcasses are cast therein, and we know that *not even* they (carcasses) are burned *by God* for bodies are exhumed intact after thousands of years; and if it be contended that it is the *soul* that burns, is it *possible* to prove that that which is *not material* can *be burned?* God made the Heaven and the Earth, but who made "Hell" as orthodoxy and tradition picture it? In Jude, we read that Sodom and Gomorroh "are set forth as an example, suffering the vengeance of eternal fire." Are *they* still burning? God is declared to be a "consuming fire." Can there be suffering where one is consumed or destroyed, as Paul expresses it (in the only instance) where he speaks of the final condition of the lost, "that know no God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with an everlasting destruction from the pres-

ence of the Lord and from the glory of His power" (II Thes. 1:9, etc).

Smith's Bible Dictionary says: "Hell in the Old Testament is the word generally and unfortunately used by our translators to render the Hebrew Sheol. It really means the place of the dead, the unseen world, without deciding whether it be the place of misery or of happiness. It is clear that in many passages of the Old Testament *Sheol* can only mean the grave. In the New Testament 'Hell' is the translation of two words, Hades and Gehenna. The word Hades, like Sheol, sometimes means merely the grave, or in general, 'the unseen world.' The word most frequently used (occurring twelve times) in the New Testament for the place of future punishment is Gehenna or Gehenna of fire. This was originally the Valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned, a fit symbol of the wicked and their destruction."

Because the "new" doctrine that "hell" means always and only the place of the departed, or unseen world, meets with such bitter opposition by the clergy of our time should not discourage us, for in the May issue of "The King's Business" an article on George Whitefield by John Hunter, we find this paragraph "The new (?) doctrines of regeneration, justification by faith and holy living, were being denounced from the *orthodox* pulpits"; and in the June issue we read that on more than one occasion men attended his meetings with pockets filled with stones with which to assault him,

and this as late as 1738. And no doubt in twenty years from now articles similar in tone will be written concerning "Pastor Russell," who is courageous enough to ask his hearers to take pen and paper and write the most horrible description the mind can imagine of the devil, and then compare it with the doctrine contained in some of our creeds concerning *God,* who is taught by them, to torture eternally, the offspring of His own creation.

Jesus died a *temporal* death *only,* and yet he paid the ransom price for all who have sinned, provided they accept it. "As in Adam all die, even so in Christ shall all be made alive."

In his lecture on India Stoddard tells us "There are in India today one hundred and ninety million Hindus, striving by tears and sweat and blood to win the favor of their gods. Life is to them a desperate struggle to escape from future suffering." Did not Jesus come to deliver us from such terrible thraldom, and to "save us from our sins?" And that "through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14 and 15.)

It is sometimes contended that God is just and the wicked deserve eternal torture. Is a finite act worthy of *infinite* punishment? Did not Jesus pray to His Father to *forgive those who* crucified Him, and did he not say "for they know not what they do?" Was there ever a greater or more wilful sin? Would God command us to forgive our enemies till seventy times seven, if He did not set us the example?

In John 15:6, in his last discourse with His disciples He says: "If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned." Is not the lesson plain that only dead and withered branches are burned?

IX.

THE PARABLE OF DIVES AND LAZARUS

In the teachings of Jesus where He used the parable to illustrate His meaning, it is usually conceded that He chose a separate one for each lesson He wished to emphasize, and while perhaps in some instances there would seem to be more than one point, this should be regarded as merely a coincidence, and not at all necessary to the question involved. For instance in the parable of the shepherd and the sheep, and when Jesus said, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" He referred to "the goats on" his "left hand" and if the fire was literal would not the *goats* be so too? And also of the vine, Jesus said, "I am the vine and my Father is the husbandman," which if forced to fit in all its parts, would make Himself of a *different Kingdom* from the *Father,* which we know that He did not *intend* at all, for He identified Himself as one with the Father, not only in parable, but in direct assertion, time and again. So we should be most careful to look for the conclusion which Jesus wished to draw, and not to read into it any other *necessary* agreement.

But with the parable of Dives and Lazarus, the lesson that Jesus so desired to emphasize, that no condition could be imagined greater than that which God *has provided* by which to persuade men to believe in Him, even though

"one rose from the dead," which He *proved in His own* resurrection. This lesson is lost sight of in the efforts put forth to make it teach various other lessons, chiefly that there is a place of "eternal torture" "endless in duration," such as Dante in his Inferno so graphically describes, and which our God, who is *love* taught by them to *provide* for all who do not believe in Him, even though He Himself taught that no man can come to Him except the Father draw him and that it is God who willeth in him who does come, but this article is not written so much to refute the inhuman, not to say ungodly doctrine of "Hell fire" as it is, to show the numerous lessons that different persons obtain from this one parable, and of some others which may also be quite as logically deduced. For instance not long ago a church paper explained (?) that this parable taught "Heavenly recognition," because it is said Lazarus was seen to be in Abraham's bosom, but it did not point out the equally apparent fact that if it teaches heavenly recognition, it also teaches recognition between the inmates of Hell and Earth and Heaven, for Dives being in torment saw Lazarus in Abraham's bosom.

If Jesus had been speaking of absolute facts, could he have used a figure of greater horror to express the anguish of those in Heaven who, while seeing their loved in this awful place, know that they are powerless to afford any relief? Another conclusion that would seem to be quite as logical, is that the only crime for which the rich man is suffering this endless torture is that, he was clothed in fine linen and

fared sumptuously every day, for when Abraham told him to remember, it was only that in his lifetime he had received good things. There is positively no other charge brought against him. Another lesson is, that the only requirement for a place in Abraham's bosom is that one be a beggar and full of sores. That he was laid at the rich man's gate where the dogs licked his sores and where he desired to be fed from the crumbs that fell from Dives' table, cannot be made to prove anything against the rich man, for it is not said that he had him removed, which being a rich man, he could have done, but that he may have allowed him the crumbs or "left overs," and which many of us regard as a very worthy act, if we are the donors of the crumbs. No doubt there are other lessons. Possibly our Catholic friends get their idea of praying to the saints from Dives' prayer to Abraham. But when Jesus said, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead, it satisfies me that no preaching of hell fire, damnation, etc., can be so efficacious as that "God so loved the world (of sinners as well as the righteous) that He gave His only begotten son that whosoever believeth on Him shall not perish, but have everlasting life," and to make His assertion clear and plain it is reiterated twice in succession (John 3:15 and 16).

There is no darkness in light and no cruelty in love. That a doctor sometimes inflicts pain to set a limb is not cruelty; that Jesus healed the woman "whom Satan hath bound," and that he said to the unfortunate man "sin no more

lest a worse thing come upon thee'' as a consequence, proves that when I put my finger in the fire, I have no right to say that God punished me, but as a free moral agent He lets me be tried or tested as Job was. ''The wages of sin is death but the gift of God is eternal life.''

X.

THE BIBLE AND THE CREEDS.

The teaching of the creeds has become so inseparably connected with that of the Bible that for one to criticise the former is to be called in question as if "tampering with the Bible" itself.

When Jesus said that "ye have made the commandment of God of none effect by your tradition" which was the creeds of those times, it would seem that we would all be more careful, that we may not be like the Sadduces, who thought to trip Jesus himself, who said to them: "Ye do err, not knowing the Scriptures." But some of the creeds have had to be revised so much that the term orthodox or "established opinion" has become the more popular word, and considering the hundreds of churches we have it is marvelous how nearly orthodoxy does conform to "the law and the testimony" but being the work and interpretation of men it is too much to expect the tradition, creeds, or orthodox doctrines to be infallible, which we *do* claim to be absolutely true of the original scriptures. And I want to say, once for all, that in *no* instance have I in *any* article I have written, *knowingly,* said *one* word that can be made to "wrest the Scriptures," and I challenge *any capable* critic to deny this statement. But being only a frail human being, if "the enemy" *has* succeeded in making me anywhere contradict

myself or the original Scriptures, and any one will point it out to me, I shall gladly "confess my sin" and thank him in a spirit of Christian love.

A fact, perhaps overlooked by many, is that nowhere in his writings does Paul mention the word hell, but that of all the writers of the Bible he is the only one to use the words immortality, and immortal, first in Rom. 2:6-7: "Who will render to every man according to his deeds to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (I Cor. 15:53-54). "For the corruptible must put on incorruption, and this mortal must put on immortality." So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written "Death is swallowed up in victory." (I Tim. 1:17.) "Now unto the king eternal, immortal, invisible, the only wise God be honor and glory forever and ever, Amen." (I Tim. 6:12-16.) "Fight the good fight of faith, lay hold on eternal life. I give thee charge in the sight of God, who quickeneth all things and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in His times He shall show who is the only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting,

Amen." (II Tim. 8:10.) "Be not thou therefore ashamed of the testimony of our Lord nor of me His prisoner; but be thou partakers of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour, Jesus Christ, Who hath abolished death and brought life and immortality to light, through the Gospel." By a careful reading it will be seen that the words immortal when spoken concerning unregenerate *man* is *always* in the *future tense* and of *God only as having it now.*

XI.

THE OPPOSITION OF THE JEWS AND CATHOLICS TO THE READING OF THE BIBLE IN THE PUBLIC SCHOOLS.

That these two great religious bodies, the Jew as preserver of the "oracles of God," as contained in the Old Testament, and the Catholics, through the dark ages, the preservers of the New Testament, should not only join forces, when usually so averse one to the other is perhaps not more surprising than that in doing so they should also necessarily make common cause wih infidels and agnostics, in their strenuous efforts to exclude the Bible from the public schools, and that too when no fact is more obvious than that it is the "open Bible" which bears the glorious message that God so loved, not alone the Jew, nor the Catholic nor Protestant nor infidel, *but "the world,"* including all of these and also every other tribe and kindred and nation, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life; a promise that includes every other blessing that hath entered the heart of men.

It was this love of God *always* to the "Jew first" which was embodied in the "new commandment, that ye love one another" and so *fulfill the law,* that makes of this land "the melting pot" of all nations, for it is the love of God

shed abroad in the human heart, that is the only alchemy that can transmute race hatred, religious prejudice and even the ill will of our enemies into a fellowship so comprehensive that the command to "love thy neighbor as thyself" and to observe the golden rule can be made to embrace in its fulfillment all mankind, whether loving friends or persecuting enemies.

It is not surprising that infidels should be opposed to the reading of the Bible in the public schools because the Bible assertion that "The fool hath said in his heart there is no God" cannot be very pleasing to them.

Paul explains to us, that *blindness* in part has happened to *Israel* until the fulness of the Gentiles be become in "and as Jerusalem is still trodden down of the Gentiles" their opposition to the teaching of the New Testament is also understood, and perhaps no statement was ever more fully confirmed than *this one*—in their rejection of the Bible in the public schools—for no fact is more notable than that in no nation except those of the English speaking people, where the Bible is an open book and regarded by their rulers as the inerrant word of God, are they treated as brothers, neighbors and friends, because they alone understand from the teaching of the New Testament that the Jews are God's chosen people *still,* and that all blessings that are bestowed on mankind are "to the Jew first and also to the Gentile."

But the opposition of the Catholics is less apparent, for Jesus, whom they worship as the "Son of God" the same as Protestants, said "In secret have I said nothing," and he also

commanded all men to "search the Scriptures." But let me say that it was this church that gave to us, albeit, not willingly, such great religious teachers as Luther, Whitefield and Father Newman late in life and among the most devout and consecrated Christians in the world today are thousands of members of this church, especially the Sisters of Charity, without whom the world would be "poor indeed," and there are also many priests who are living lives of self-sacrifice and renunciation, beyond even any obligation except that imposed by the church, for if this church is founded on the "Rock Peter" instead of his confession that "Thou art the Christ the son of the living God," as Protestants believe, it is difficult to understand their requirement of celibacy when Peter is the only disciple whose wife is specifically mentioned. "Peter's wife's mother lay sick of a fever," whom Jesus healed, and who "arose and ministered to him." There are fewer skeptics and "vain philosophers" in the Catholic church than in that of any other today. There are of course good and bad Catholics, however, as there are true and false members in all human organizations, and taking the little band of Christ's twelve disciples as a possible guide—there would seem to be about one in twelve who cared only for worldly gain, and with the large body of this faith, it is inevitable that taking a much less percentage, there would in time, arise a sufficient number of this class to partially at least account for the terrible abuses of that dear church, one of which is the prohibition of the Bible in the public schools.

I shall here take the liberty of quoting from "The Watchman" a small Adventists' periodical, an article copied by it from "The Bible and The Ministry" by the late Dean Farrar of Westminister, which may throw some light on the subject. It reads as follows:

1. We find that though the New Testament, from end to end, is full of accounts of Christian ministers, their lives and doings, the name of *hiereus,* or "priest," is never once applied to them, or to any one of them. Surely this alone should be decisive to every plain mind. It would be an absurdity to suppose that the *one* name which Romanists and ritualists apply to Christian ministers, and regard as so important, should be exactly the one name which the New Testament resolutely and deliberately refuses them.

2. I say resolutely and deliberately refuses them; for that it is not and cannot be the result of accident may be proved at once, to say nothing of the fact that had the New Testament been the sport and prey of such accidents it could not possibly be our final guide since it would then say much about less essential points in the Christian ministry, and nothing about the very point which the sacerdotalists regard as the most important of all.

3. We all know that the New Testament does apply ten other names to Christian ministers of every class, and never once even strays into this name of *hiereus,* or sacrificing priests. It calls them apostles, prophets, evangelists, pastors, teachers, ministers, overseers, presbyters, deacons, stewards. Would it not be strange

indeed that it should never give them the one name which so many of them covet, if that were an admissible name? Even St. Peter, one of the greatest of the apostles, so far from coveting the name "priest," says, "The presbyters which are among you I exhort, who am also a presbyter." Even St. John, the disciple whom Jesus loved, chose no name for himself but "John the Presbyter."

4. And that the refusal of the name "sacrificing priests" to the Christian presbyters was deliberate is transparently obvious from the fact that this name *hiereus*—if the Christian minister had even in any secondary and analogical sense been meant to be a *hiereus*—was the very one which lay most easily, obviously, and intelligibly at hand. For the ancient world was full of sacrificing priests, and of sacrificing priests only. The only priests of the pagan world were sacrificing priests. The only priests among the Jews were sacrificing priests. Yet while Christ, and all the evangelists, and all the apostles, and all the earliest Christian writers deliberately went out of their way to shun this world, they at the same time chose such purely civil words as presbyter, overseer, and deacon. That "presbyter" was a non-priestly word, and that the word priest in our prayer-book was never meant for anything but presbyter, and is derived from it, every one knows; and recent explorations in Palestine have conclusively shown that the two other names chosen to describe the Christian ministry, namely, *episkopoi* and *diakonoi*, which were deliberately selected by the apostles and early Christians, were the names of purely civil offices.

5. But even that is not all. As though to prove decisively that there was deep reason for not giving the title *hiereus* to Christian ministers, the word *is* used of Christians as a whole, but *not* of ministers. For instance, St. Peter by analogy, in a secondary and metaphorical sense, twice calls *all Christians* "a sacrificial priesthood"; but to prevent any mistake in the metaphor he expressly adds a defining clause in both verses, that the only *sacrifices* they can offer are "*spiritual* sacrifices" and "the praises of God." And in the Apocalypse *hiereus* is used three times of all Christians, and not once of ministers. In the four Gospels it is not once used either of Christ or of any one of his disciples, but only of Jewish priests—who ultimately murdered Christ. The Acts of the Apostles is the first and the best of all ecclesiastical histories, and is entirely about the doings of the first Christian ministers. The word occurs in that book three times of Jewish priests, once of a heathen priest, not once of any Christian minister. There are thirteen epistles of St. Paul. The word *hiereus* does not once occur in any one of them. Three of these epistles are especially addressed to Christian ministers. Yet they, and those which they are to guide, are not once called by this name, though they are called by various other names. There are two epistles of the great apostle St. Peter; three of the beloved disciple, St. John; one of St. Jude; one of St. James, the Lord's brother. Not one of these, even when directly addressing ministers, or speaking of them, ever calls them by this name. On the other hand, in the Acts of

the Apostles, where we read how the Christian ministry was organized by the infant church, "presbyter" is applied to Christian ministers at least ten times, and in the pastoral epistles five times, and in St. Peter twice, and in St. John twice, and in the Apocalypse twelve times. —Quoted by Samuel Smith, M. P., in "The Claims of Rome," pp. 51-53.

I have just read this statement, in the "Signs of the Times:" In the words of the Literary Digest, "The Pope's suggestion for union among the churches of the world is hailed as an auspicious augury for 1917." And when the great religious bodies, Catholic and Protestants of all denominations and the Jews can say with Paul (whose boast was that he was a Jew, and that after the most straitest sect of "our religion I lived a Pharisee," (Acts 26:5) that "I determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 2:2), Then there will be that glorious consummation for which Jesus prayed that "importunate," intercessary prayer of John, 17:20-26. "Neither pray I for those alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me, and the glory which thou gavest me I have given them, that they may be one even as we are one. And I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me may be in them and I in them."

XII.

MRS. EDDY.

Without doubt, no woman, since the dawn of history, has, by her own character and achievements, won the loving gratitude and unfailing devotion of so many people, with numbers continually increasing with the oncoming years; and who has at the same time been so ridiculed, maligned and anathematized by another class, composed chiefly of coreligionists, as has Mrs. Mary Baker Eddy. Concerning the first statement, it is only necessary to refer to her thousands of followers who gladly bear witness to its truthfulness. As for the second charge, if I may be permitted to speak from my own experience, (for I was once a *very* harsh member of this class) I will say it is due largely to ignorance, aided by the innate antipathy to the thought we all have, to a greater or less extent, of giving up the preconceived and cherished opinions which we have held as vital to our very existence, both here and hereafter.

A certain amount of this tenacity of the faith we have is not only helpful, but necessary, for a wavering man is, James says, like a wave of the sea, driven with the wind and tossed (James 1:6). But for a person who is aboard a ship on the ocean of life, that is weighted down with barnacles of tradition and other backslidings, to be brought along side of a new ocean liner, constructed by the same master builder and

manned by the same crew and with our own beloved Pilot at the steering wheel, asking only that she be granted the same cordon of love and "freedom of the seas" as ourselves, and inviting all who may desire to do so to take passage with her, should we not investigate in a kindly and thorough manner before rejecting an offer made with loving intentions? Now no single illustration can elucidate such a complex question, but I trust that it will serve to show that since Mrs. Eddy says the Bible has been her *only* guide, her fundamentals must be the same as others who truly bear the same testimony, and if some of her interpretations offset some of our traditions, we should at least concede to her the same honesty of purpose that we claim for ourselves. *This I do,* and so with no further apology or explanation I submit the following brief review of Mrs. Eddy's teachings, as seen from my own viewpoint, which I ask to be taken at its face value, no more nor no less.

In "Science and Health with Key to the Scriptures," Mrs. Eddy's chief work, she defines God as "Life, Truth and Love," and on page 410-4 she says: "This is life eternal," says Jesus *is* not shall be, and then He defines everlasting life as a present knowledge of his Father and Himself, the knowledge of Love, Truth and Life. "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." Certainly *this* is all one can ask. But to me her great difficulty seems to lie in the fact that she takes as her first premise that "God is all in all"

(Science and Health, page 113-16) whereas the Scriptures teach that God says of Himself, "Thou shalt have no other gods before Me" (Ex. 20:3) which seems to imply that He has reference to His own realm only, far above all principalities and powers; and this thought He reiterates in Isaiah 44:8: "Fear ye not, neither be afraid, have not I told thee from that time and have declared it. Ye are my witnesses. Is there a God beside me? Yea there is no God." And in Isaiah 45:22, where he bids us "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else," (*who can save,* must be understood). We do read in I Corinthians 15:28, "And when all things are subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" and whatever this may mean, it certainly refers to some future time.

The assertion that God fills all space is not, as I can find, scriptural, and while all human reasoning like "the wisdom of men is foolishness with God," it may serve to illustrate, to say, that a man may be in New York and by telephone or wireless speak to another person in San Francisco, and yet be only his small individual self, so that God may be omnipotent and omnipresent even from a human standpoint, and *not* fill all space.

Another assertion of Mrs. Eddy's is found in "Science and Health," page 108-24: "The opposite of Truth called error, sin, sickness, disease, death, is the false testimony of false material sense of mind in matter, that this false

sense evolves in belief, a subjective state of mortal mind which this same so-called mind names Matter, thereby shutting out the true sense of Spirit,'' which if I am correctly informed, may be summed up in the words, ''false belief,'' but seems to me to be illogical and untenable. One of her most noted followers, a Mr. Kimbal, acknowledged that man has no knowledge that is not first cognized by one of the five material senses (i. e., the evidence must first be in concrete form). If this be true, and my senses testify that I am ill, is it not in the same way that I can say I am well? It is not a ''false belief'' but *false testimony* that can *affect us,* for my belief is *identical* in *both* cases. But Mrs. Eddy declares, ''The Bible is my only authority.'' I have had no other guide in this ''straight and narrow way,'' so that it is not for *me* to speak in a dogmatic manner in reference to any of her teachings. So long as we take the Bible as our standard and authority, who is it, that can pronounce my interpretations false? The writer of Hebrews says: ''Faith is the substance of things hoped for, the evidence of things not seen,'' which proves that *faith* is consequent on ''substance of things'' or ''evidence'' of *some* kind, and the reverse of this statement is contrary (as I see it) to all human thought, but the question is, am I capable of making positive statements in regard to what is absolute Truth?

A Mr. Strickler, a Christian Science lecturer of ''The Board of Lectureship of Boston,'' said in a lecture published in one of our El Paso papers a few days ago, ''Christian Science

teaches that all good comes to man from God through the operation of his laws, and that evil originates in the human carnal mind, which is enmity against God," but he does not say from whence came the carnal mind, so that we are necessarily thrown back on the Genesis account of the origin of evil. Mr. Strickler said further that "The Jews did not understand him (Christ) because of their materiality, they had no comprehension of the spiritual man, made in the image and likeness of God. The only kind of man they could understand was the material man, the Adam man, who is not and never can be the Son of God." Is not this a very sweeping and unscriptural assertion? If Mr. Strickler can trace his lineage from any other source he has failed to make it known. A photograph may be my image, but which attributes of mine does it possess? Mr. Strickler said also, "It is claimed for Christian Science that it is the reappearance to our own generation of the understanding of the same spiritual law that was known and understood in part by Moses and the prophets and which was perfectly understood and demonstrated by Jesus and by him taught to his disciples. There is no mystery about it," and thus far we can all agree with him, for did not Peter say in reference to the healing of the lame man (Acts 8:11-17): "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up

and denied him in the presence of Pilate when he determined to let him go. But ye denied the Holy One and the just and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And His name through faith in His name hath made this man strong whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Yes, faith in Jesus' name, that is all the understanding that we need, and "there is no mystery about it," faith in Jesus' name is the only signature that is required to our checks on the Bank of Heaven if we would have them honored by the Father—but the weakest and simplest of his children may come boldly to the Throne of Grace with that holy name and "know that they have the petitions that they desired of him." It is not for want of understanding. Solomon, especially blessed of God, in wisdom and understanding, says in Proverbs 3:5-6: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths," and in Job (chapters 38 and 39) God showed him how impossible it is for man, the finite, to understand God, whose ways are past finding out, but we may know and trust God as a little child knows and trusts its earthly father, without in the least understanding him.

Mrs. Eddy's "Problem of nothingness, or dust to dust" (Science and Health, pp. 126-131) seems to have been forced on her as a logical conclusion, of her first premise, that God

is now "all in all," and if so, everything else must be "unreal" and can be resolved into nothing from whence it came; and while of course all things are possible with God, it is not possible for us to understand even spiritual things without first basing them on some concrete fact, which seems to the natural man quite "real." This also forced Mrs. Eddy to discard the scriptural account of the creation of Adam (in Genesis 2:7-21), whereas all Scripture as well as profane history is based on the Adamic race.

Paul (in I Cor. 15:45) declares: "The first man Adam was made a living soul, the last man Adam was made a quickening spirit, but that which is natural and afterward that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from Heaven." It does not seem possible for words to be plainer, but God who *knoweth* the heart's aims and desires, has blessed Mrs. Eddy beyond all other women, because her eye was single to *His* glory, and that she swerved neither to the right nor to the left, regardless of the difficulties and consequences that beset her path whether concerning herself alone or the material laws she so strenuously denied. But I would not be just to Mrs. Eddy and her followers or myself, if I did not bear testimony to the fact that many of her followers declare that the Bible was a closed book, until its treasures were opened to them with her "Key to the Scriptures," but who now are able to accomplish far "greater works" than *I* or any Christian I *have known* of whatsoever denomination he may be, can per-

form. From a child I have read the Bible and believed perfectly in its inerrancy and divine inspiration, and that God hears and answers prayer, but my prayers do not bring anything *like the wonderful results* I get physically, financially, mentally and spiritually, when I call in a dear consecrated Christian Science friend to pray with me, or "treat" me as they express it; and notwithstanding the fact that her very presence is a benediction and her time in great demand, many times she has positively refused to take any remuneration whatever, though urged to do so. And is it not by their fruits we are to know Jesus' disciples? I have rented an apartment in my house for years, and have had tenants of every denomination and the lady who is now with me is a Christian Scientist and an ideal neighbor and friend, as well as business woman; and in all this time she is the *only* one I've ever found daily reading and studying the precious Bible, together with her "text book," and I realize that it behooves me to be very modest in my criticisms before such demonstration of the spirit and of power. (I Cor. 2:4.) Sometimes they are accused of casting out disease by evil agencies, but when they know that our great Exemplar was accused of "casting out devils by Beelzebub, the prince of devils," and that Jesus' answer was, "If I by Beelzebub cast out devils by whom do your children cast them out? Therefore shall they be your judges" (Matt. 12:27). Naturally they are not very much perturbed. Then again others say "Well, if they did not charge for treatment I would have more faith in them." Now as I

once exploited this objection to the limit, I know how shallow it is. Suppose I have the best friend in the world who owns an automobile and I could ask an hour's ride free of charge, be my errand ever so urgent? ~~Perhaps the favor would my errand so urgent~~? Perhaps the favor would be granted twice, but no doubt the third time I'd be made to feel that my request was, to say the least, of it, as Mark Twain said, rather monotonous, and if I had any sense of the obligation, would I not make every effort to give some remuneration? Suppose further that I could not make this particular errand in any other way, and my friend positively refused pay of any kind, is it not easy to see that the fact that they who devote their entire time to this work are doing us a great favor and themselves a necessary duty in making a small charge, not for the "water of life," as they express it, which only God can supply, and which is priceless, but for the pitcher and service required to deliver it to us? Perhaps Paul gave us no more salutary lesson than that contained in I Corinthians 3:19: "For the wisdom of this world is foolishness with God"; and in I Corinthians 1:23: "But we preach Christ crucified, unto the Jew a stumbling block, and unto the Greeks foolishness. But unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."

I had a very dear friend some years ago who before her death was a very great sufferer from tuberculosis, and while she was the most saintly, Christ-like person I have *ever* known, a member of the Baptist Church, she was like my-

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self, unable to get results from her own prayers, or in any way have her sufferings relieved. I pleaded with her to try Christian Science, but she said that she thought *her* prayers should be as effective as those of anyone else, and refused to do so. Now if asked why they were *not* and my own *too,* all the comfort or answer I can find is in Paul's letter (I Cor. 12:8-28): "And God hath set some in the Church first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing. Have all the gifts of healing? etc," and in verse 8: "To another, faith by the same Spirit; to another the gifts of healings by the same Spirit"; and that while Jesus sent his disciples to preach the kingdom of God and to heal the sick; (Luke 9:12) and in verse 6, it is said, they departed and went through the town preaching the Gospel and healing everywhere. We do not read of specific cases of healing, save of those performed by Peter and John and Paul, and there are the same diversities of gifts today, and *I am thankful* to recognize that *others do possess this wonderful gift today,* as then, which is as truly binding *now* as then. Preaching and healing were connected in Jesus' commands to his disciples and should be just as binding today, and because Mrs. Eddy has again joined what God so closely united, there is no doubt that her name will through the coming ages sparkle with the scintillation of a deathless fame.

Nevertheless, while I believe all this to be true, I'm constrained to add that I think a very large part of Mrs. Eddy's teachings to be ab-

solutely contrary to that of the Scripture, but when confronted with this charge her followers (who, if we can judge from observation, regard *her* teaching as authoritative) proceed at once to *explain* the difficulty with some interpretation, or imply that the Bible itself is at fault, which is further borne out by the fact that of the two Readers, who lead the service, she who reads from God's Holy Word as contained in the scriptures and of which Jesus was the incarnation is called the "Second Reader," while the man who reads the "Correlative passages" from the Christian Science Text Book is called the "First Reader," and by all other Christians such facts come painfully near being sacrilege; and but for the loving assertion of Jesus that "Whosoever shall speak a word against the Son of Man it should be forgiven him," (Luke 12:10.) the consequences would seem very grave and with a spirit born of prayer I shall refer only to one other subject, the Ordinance of the Holy Communion. (See Luke 22:19.)

Mrs. Eddy says ("Science and Health," page 23): "One sacrifice however great is insufficient to pay the debt of sin."

Paul says (Romans 5:18): "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."

Mrs. Eddy says (page 25-6): "The material blood of Christ was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins as he went about his Father's business,"

and on page 45:10 she quotes Paul: "For if we were enemies, we were reconciled to God by the (seeming) death of His Son, much more, being reconciled, we shall be saved by His life." Here Mrs. Eddy modifies Paul's statement by the word "seeming," a method never authorized, and one which could be made to subvert every truth enunciated.

Mrs. Eddy says (page 53:25): "Jesus bore our sins in his body" but she then proceeds to explain this statement until it seems to mean very little and the same is true of so many of her assertions. Let us now compare Jesus' own statement, in Matthew 26:26-28: "And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples and said: 'Take eat, this is my body'; and he took the cup and gave thanks and gave it to them, saying drink ye all, of it, for this is my blood of the new testament, which is shed for many for the remission of sins"; a plain statement which admits of no denial. But as Jesus was present in the body, it is necessary to the understanding of his meaning that we regard the "is" as an equivalent of "represents." I say of a photograph which I hold in my hand "This is myself" and no one misunderstands me and it is in this way, only, that we can understand the Bible, as *any other book*. Paul tells us that "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks he brake it and said: 'Take eat, this is my body, which is broken for you; this do in rememberance of me.' And after the

same manner he also took the cup, when he had supped, saying: 'This is the new testament in my blood; this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.' " (I Cor. 11:23-26.) And in John 6:53 Jesus said: "Verily, verily I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," and Jesus himself explained that his flesh and blood were represented in the bread and wine. In verse 56 he says: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," and in verse 63: "It is the spirit that quickeneth, the flesh profiteth nothing," and then he adds that wonderful truth: "The words that I speak unto you, they are spirit and they are life," and it seems strange that Mrs. Eddy can call the memorial that Jesus thus instituted a "dead rite" which she does on page 34:3 of her "Text Book." But Jesus says: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). And as "the Father hath committed all judgment unto the Son" we can leave the matter in his loving hands—because Mrs. Eddy not only owned him as "Master" but enjoins on all of those who believe in her message to follow her only in so far as she "follows Christ."

Knowing as she did, that the great majority of mankind do not take the time or trouble to study for themselves but must follow some human leader, she very wisely enjoined on all such this limitation. But there are others, who, like myself, prefer to obey the command of

Jesus to "follow me" but are averse to taking orders from any one else, for he only is a perfect guide, and *no* one ever reaches quite as high as he aims and if our pattern or copy be imperfect, we must surely attain a still lower realm; and while like Peter, we may and *do* follow "very far off" it is because "the flesh is weak" but *not* because the spirit is unwilling.

XIII.

PASTOR RUSSELL, BROOKLYN.

Paul tells us in Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted," hence concerning the charges and counter charges of which the courts of justice finally acquitted "Pastor Russell" I shall make no further mention, especially as he published in a later number of "The Watch Tower" that he had been chosen by Governor Glynn of New York, as one of three delegates to represent that state at a "Moral purity congress" which seems to indicate that some at least thought the charges a result of prejudice.

Be that as it may, I desire to base such remarks as I shall make on the article contained in the November 15th "Christian Herald" announcing his death: "Another type of new theologian was 'Pastor' Charles Taze Russell, of Brooklyn, who died recently on a train in Texas. He disclaimed being the founder of a new religion. What he taught was the broadest universalism with other features superadded which served to draw many to his standard. Within a decade he had an immense organization with churches in a number of states and a pastorate that compelled him, in order to keep in personal touch with his constituency, to travel some 30,000 miles a year. He taught conditional

immortality, the abolition of hell and its tortures, and the substitution of eternal death for eternal punishment. With a boldness in editing and interpreting the scriptures which sprang largely from ignorance, the new theology of Russellism was so amazingly constructed that it never challenged the sincere consideration of Bible authorities. Pastor Russell's excursion into the domain of prophecy was also a distinguishing trait of his work. Like many others who have assumed the difficult role of prophetic interpretation, he came to grief over the date of which the Millenium was due, which he set for the fall of 1914, when the European war broke out instead."

If I am any judge this entire summing up will be in the sight of God, and the angels a most wonderful tribute of praise. I could ask no greater, for Pastor Russell did all this work without charges, so far as his audiences were concerned. I've been told rich members financed much of his work, but for a man 64 years old to travel 30,000 miles a year, for the faith that was in him and the love of God and his fellowman speaks volumes, with Him who looks on the heart and counts the aim and not the mistakes of the man, else why would God have chosen Paul, while yet breathing out threatenings and slaughter against his followers? As for his mistakes in his dates, he is not alone in that line. Mr. Gabelein, the editor of "Our Hope," who, however, is extremely orthodox, and calls hell fire and everlasting punishment a "Solemn doctrine" and who is a merciless critic of both Mrs. Eddy and Pastor

Russell, published in Vol. XI, of "The Fundamentals" this statement (page 85, last sentence in second paragraph): "Thus was the prediction fulfilled," and that we shall make no mistake concerning what prediction he meant, he quoted the passage from Daniel (in opposite column) which speaks of "the abomination of desolation" and declares it was fulfilled about 150 years B. C. while Jesus pronounced it future, from A. D. 30.

The statement that Pastor Russell's boldness in editing and interpreting the scriptures, sprang largely from ignorance, and that "it never challenged the serious consideration of Bible authorities" is rather a "serious" charge. Jesus promised that the "Spirit of Truth" would come and guide us into *all truth,* and Pastor Russell certainly *trusted God* to *keep* that promise for he used scripture as a basis for his statements. And if there is any doctrine taught in the Bible (as I understand it) that doctrine is "conditional immortality," for in the 3rd chapter of Genesis we read: "And the Lord God, said, behold the man is become as one of us to behold good, and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever. Therefore the Lord God sent him forth from the garden, and he placed at the end of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life." And in Ezekiel 18:4: "As I live saith the Lord God, behold all souls are mine. As the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall

die." And in Romans 6:23, Paul says: "The wages of sin is death, but the gift of God is eternal life." Could language be plainer? (See my article on "Hell Fire.") And the second item of this charge, "The abolition of hell fire and its tortures and the substitution of eternal death for eternal punishment, must follow as a necessary consequence, and if this be ignorance, then ignorance is bliss, for to teach the opposite of this is to me a crime, for God not only does not torture any of his children either here or hereafter, but he prevents and limits "man's inhumanity to man," by mercifully sending unconsciousness and death to his victims—and thus puts a stop to man's fiendish cruelty." No doubt many have read the story of Parrhasius, the Grecian painter, and the captive, how that he exclaimed, "O, ye gods! that I might paint a dying groan," and how he so carefully pressed the poisoned barb, lest the *captive faint* and *rob him* of his opportunity. Yes, it is not only to the waves of the sea that God says: "Hitherto shalt thou come, but no further," but to man's cruel ingenuity as well. When Jesus saw that He was rejected by Jerusalem, He wept because they "know not," and at His crucifixion He prayed His Father to forgive His cruel murderers, "because they know not what they do." That Pastor Russell made mistakes is only natural, because "there is none perfect, no not one." In writing to the seven churches of Asia, Jesus began each message with the words, "I know thy works," and after commending all that was good he exhorted to repentance for the "few

things" he had against them and in each instance he also closed with the words: "To him that overcometh will the reward be given." I have tried to answer these questions according to Jesus' example, "What saith the scriptures," but wisdom is justified of her children.

Paul was a learned man when chosen by God to bear his "name far hence to the Gentiles," but the twelve disciples are conceded by all to have been ignorant, or unlearned men and the question was asked of Jesus Himself, "How knoweth this man letters having never learned?" and Paul said "I determined to know nothing but Jesus and Him crucified." So that in Jesus Christ neither education (like circumcision) nor the want of it "availeth any thing," but a new creature.

As I happen to have before me "The Watch Tower," of October 15, 1912, I shall here quote from Pastor Russell what he said at that time (I'm careful to give dates of quotation, hoping my reader will investigate and *see* whether or not I quote correctly). On page 327, middle of last column, he says: "We are still in the waiting attitude so that the Lord can indicate his will in the matter to us. We believe that the year 1915 will be even more wonderful than the present. We fully believe that the year 1914 will see the end of the Gentile Time, for we cannot find even one flaw in our Bible chronology. But we do not claim infallibility; to err is human. If therefore the Father permits us to blunder in respect to His word in this matter, nevertheless, He will undoubtedly have a great blessing for us. And if it should be that the

year 1914 should not mark the close of the Gentile Time, we would still believe that the time could not be very far distant, etc." *I see nothing* in *this* statement that would be displeasing to God who so often bade us *watch.* I will add however that Pastor Russell's interpretation as published in "The Watch Tower" is at times so at variance with my own views of the same theme that I had to discontinue the paper, not that I claim infallibility for my own, but I regard *no* human "Authority" as binding, and while others may be more correct, I shall rely on *no* other guide than that promised by Jesus. "The Spirit of Truth" a privilege offered *all* but a privilege none should use except in the most careful and reverent manner.

Pastor Russell seemed to have a very strong faith which worketh by love (Galatians 5:6) and love was Mr. Moody's theme as well as that of Mrs. Eddy and Pastor Russell. I heard the latter in two lectures of over one hour each, and do not remember to have heard one word of criticism except of *creeds.* I have also heard some of our most noted Bible lecturers Dr. Talmage, and Prof. John Kohne among others, and so far as I'm a judge, Pastor Russell was not less proficient in his subject than they were in theirs and *more I could not say.*

XIV.

BILLY SUNDAY.

Having commented on the best beloved and most hated religious leaders of our time, we must not fail to speak of Billy Sunday, than whom perhaps no greater evangelist has ever lived. And the work he has done and is now doing is so glorious and far reaching that only eternity will be able to give the results. One of his wittiest and most pertinent retorts was lately related in "The Christian Herald," in which it was said that when he was told that certain college professors and students had remarked that they didn't like his methods, Billy Sunday replied: "They do not like my methods? Ah, that is too bad; but then, neither does the devil."

But he must give his Satanic majesty much joy when he preaches so much of hell fire which he believes *God* has prepared for the unsaved; for the devil has only power to inflict suffering in this life, and then it is not his own children or creatures that he tortures here. So he must take great comfort in that part of Billy's preachment. But since God permits this teaching by so many of his dearly beloved, it must be that some good can be accomplished and that there are persons who can be reached in no other way than through their fears. Jesus says: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you

and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." And John says: "God is love."

I have just seen it stated that Billy Sunday has declared that he will "call for recruits, volunteers for Christ and the United States," and that he will "have recruiting officers to sign them up" in the great New York tabernacle just finished for the battle with evil. And again how must Satan and his hosts dance with glee, at the thought of having such a partner whose weapons of warfare accord so entirely with his own and which of necessity must nullify to a great extent whatever effect he might have in using those of which Paul speaks, in II Cor. 10:4: "For the weapons of our warfare are not carnal but mighty, through God to the pulling down of strongholds." And it is distressing to us who believe that the issues are entirely in God's hands that our good President, once so pronounced in his faith in God, should also be "drawn away and enticed" from the moorings of this truth, to call a special session of Congress to declare war on a foreign country, and that, too, when very small nations adjoining those engaged in this terrible butchery find it possible to remain neutral.

"God so loved" *not* the United States, not the Allies, nor yet the Central Powers, but the world "that he gave his only begotten son to die" for it, and as Mr. Roosevelt said in a discussion with Mr. Bryan, "It would be impossible" for *him* (or any one else) to bring Jesus Christ into it, for He made no defense nor al-

lowed His disciples to offer any, in His own behalf, and it is unthinkable that He would be a partisan in this world struggle, where unwilling and oftentimes conscripted brothers are made to destroy each other. Patriotism may be very noble from a human standpoint but is there any one who will say it *rings* of Christlikeness?

XV.

IS WAR EVER JUSTIFIABLE?

This question is herein addressed only to those who believe in God, and from such there can be only *one* answer, and that is contained in the Sixth Commandment, "Thou shalt not kill." But says one, "Shall we not protect ourselves and our honor? Do we not by the very question express doubt of *God's* promises to do that for us? Is not the great war now raging in Europe evidence enough to convince anyone that going to war to avenge a nation's honor is the most *doubtful* undertaking that can be thought of? If God be for us, is it possible that any nation would be able to harm us? Let us look for a moment at the histories of some of the great wars, both Biblical and profane. Take for instance the people of Israel, under Hezekiah, when the Assyrians under the powerful monarch Sennacherib came and entered into Judah and encamped against the fenced cities and thought to win for himself a name. (II Chron. 32:1.) We are told that Hezekiah, after doing all he could in the way of defense, took counsel with his princes and mighty men and spoke to them these words: "Be strong and courageous, be not afraid nor be dismayed for the King of Assyria nor for all the multitude that is with him; for there be more with us than with him; with him is an arm of flesh, but with us is the Lord our God to help us to

fight our battles. And the people rested themselves upon the words of Hezekiah, King of Judah. Verses 7-8 and 19: "And they (the Assyrians) spake against the God of Jerusalem, and for this cause Hezekiah the king and the prophet Isaiah, the son of Amos, prayed and cried to heaven, and the Lord sent an angel which cut off all the mighty men of valor and the leaders and captains in the camp of the King of Assyria, so he returned with shame of face to his own land. Then the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the King of Assyria, and from the hand of all others and guarded them on every side."

The chapters 6-7 of II Kings not only are intensely interesting but show in a marvelous way God's power and willingness to save under *all* conditions, when his children cry unto him. Then coming down to our own time, one should read the history of Napoleon, who said he not only proposed but he disposed as well, (in a reply to a friend who had reminded him that man proposes but it is God who disposes) but who had to flee in disguise from Moscow, with its snow and rivers of ice, and who was conquered by Wellington at Waterloo and died in exile at St. Helena. And the invincible Armada prepared by Philip of Spain "to strike a decisive blow at the Protestant faith of which England was then the bulwark." History tells us "For many months the whole energy of the Spanish nation had been directed to the construction and equipment of the requisite ships, but storms at sea completely shattered them

and the shores were strewn with their wrecks, and when the small remnant finally returned home they were in a pitiable state from sickness and want''; and yet there are numbers of Christians today who will trust more in the arm of flesh than in God. Perhaps few of us realize how *much* we owe to the prayers of our good President Wilson, former Secretary of State Bryan, Henry Ford, Miss Jane Addams, ''The Christian Herald,'' and the thousands of others of more or less spiritual endowment. The poet truly said: ''There are more things wrought by prayer than this world dreams of.''

While on the subject of war and preparedness, I desire to speak a word for that great and good religious weekly ''The Christian Herald.'' It has stood firmly for peace and righteousness founded on faith in God, who is able to deliver us out of all our troubles, war included, *without* any of those carnal weapons made to destroy our enemies, whom Jesus told us to love. This paper also stands a beacon light *against evil in every* form, *not* in a fault finding spirit but by publishing facts such as were contained in the life of Mr. Comstock, who gave his entire time and energies to the elimination of impure literature and its passage in the mails of our time; in the prison reform conducted by Mr. Osborne in our jails and penitentiaries; by such serial accounts as those now running of ''The Wicked John Good,'' and while it has also championed the cause of the down and outs, who are rescued by the Bowery Mission, the children of the slums, and spoken in no uncer-

tain manner of the evils and abuses of Catholicism, it *never* resorts to *abuse,* but *whatever* the wrong or vice which it tries to eliminate, it rarely ever fails to do so in the spirit of charity and Christian brotherhood; and this is true also in a good measure of that other kindred publication "The Sunday School Times." If all religious periodicals, preachers and teachers would emulate their example the world might be won to Christ in this age.

Mr. Thomas J. Hughes, of Greenville, Ohio, is quoted in "The Christian Herald" as having stated that when the German peace proposal reached Washington, the German embassy announced that one of the most important subjects for discussion at a peace council would be that of limited universal disarmament, and added, "Thus we see as one of the results of the greatest war of all history the drift of the strongest militaristic nation toward lasting peace." If the Bible and *experience* teach that it is the prepared nation that goes to war, it seems strange that the United States, presumably the most Christian nation in the world, after such an experience would recommend such drastic military laws as are now being framed, when the prospects for war are greater than ever before, unless the fear of such measures will seem to other nations a menace, which they must take steps to prevent, and which we are now told Mr. Lloyd George warned his country against in 1908—but which warning was of no avail—and what is even more strange, is that a body of ministers in this country could go on record as opposed to the President's peace proposal at

this time—if they were the sufferers "it is unthinkable that they could wish the war to continue one hour," and Mr. Hughes, above quoted, also said that "There is still a Providence presiding over the affairs of men and though some who seek to bring about peace appear to have no concern as to His purpose in this war, we believe that God *has* a purpose concerning it and that He will bring great results from this greatest of all catastrophes with which man has afflicted himself, and which God did not bring on, is *not carrying* on, and is *not* prolonging." This last sentence seems to me to invalidate the assertion "that God has a purpose in the war" —God being all wise—knows the future as we know the past—but to say that He had a purpose in this war seems to me to declare that He has a purpose in *evil,* and we *know* that there is *no evil* in any of God's plans or purposes. A father may plan to raise his son to be all that is good and noble and for *this* purpose he sends him to college where he forms a friendship for a companion whose *every influence* is pernicious—shall we say that it is necessary to the father's purpose that he continue to associate with this *friend* till one or the other is victor? Could not his purpose be achieved far more speedily by terminating at once the evil influence? But is not the influence of war, which Sherman so truly defined, at *variance always with God's purposes?* God *never* teaches that we may do evil that good may come, this seems again to be one of the sophistries of the father of *all evil,* that our very *best* thoughts of God are *confused with evil.* If we could

only always and *everywhere* ask this question, "Is it *right,* as *God's word commands,* is it prompted by love to God and my fellow man, which Jesus taught *contain all* of *his laws?*" Then we will have less difficulty in understanding God's purpose concerning all things. True God can and *does* overrule *all things* for our final good, but we may rest assured that as Jesus wept over Jerusalem because she *knew not* the time of her visitation, that there is no joy in *heaven* over the carnage and slaughter of thousands of his loved and his own.

Were war left to a popular vote, there would never be one; then can it be *right* for rulers without the consent of the governed to force them into injury and death, that their ideas of *honor* may be vindicated?

Dr. George Brandes, the eminent Danish critic, is quoted in the latest "Literary Digest" as saying "But as sure as two and two make four militarism cannot be crushed by militarism."

There is only one way to destroy war and that is for a *nation* to publicly acknowledge God as our Saviour and to resort to him through *prayer* in all such deliberations.

And right here I want again to commend the "Christian Herald" and will *echo* the words of S. W. O., who said: "We find strength and comfort in the 'Christian Herald.' It exemplifies Christian service and takes the right stand on the peace question. The Sunday School lessons, daily readings, news of the world are helpful and in all ways it is to be desired."

The last issue contains, as an argument *against* war David Lloyd George's speech, made in 1908, and it is *so* fine that I shall take the liberty of copying the whole article here, so that I may preserve it, for future reference.

A WAR OF FEAR.

David Lloyd George (Present Premier of England) in 1908 Foretold Result of World-Armament.

"That there is in the great war no clean-cut quarrel between Britain and Germany, no direct clash of real interests, and that no specific aggression was needed on either side to bring it on seems an amazing assertion. That such an assertion was clearly made by David Lloyd George, the present British Prime Minister and leading opponent of peace, is even more amazing still.

"Only eight and a half years ago, on July 28, 1908, Lloyd George, then Minister of the Exchequer, made a great speech at Queen's Hall, London, in which he declared that continued British preparedness for war and British press threats were the greatest menace to world-peace. Lloyd George said at that time:

"It really seems incredible when you begin to reflect upon it, that it should be necessary in the twentieth century of the Christian era to hold a meeting in a civilized country to protest against the expenditure by Christian communities of £400,000,000 (two billion dollars) a year upon preparing one nation to kill

another. (Hear, hear.) It is still more amazing that the leaders of opinion should be more concerned with the perfecting and the rendering more deadly of the machinery of human slaughter than with setting up some tribunal for the possible adjustment of disputes between nations. (Applause.)

"Now why do nations assume this murderous attitude toward each other? Why cannot they settle their disputes in the way they settle them as individuals? If one statesman had a dispute with another about any matter, he would settle it by referring it to some tribunal, or to arbitration, or to conference; but the moment that a statesman begins to settle it for other people, he at once resorts to the machinery of assassination. But why? Do nations hate each other? Do the people hate each other? In Germany you have got a number of laborers who are producing beets. They sell masses of it to us. Well, why should they kill their best customers? That is the worst way of getting on in business. (Applause.)

"Now just consider for a moment. You say, 'Why should Germany be frightened of us? Why should she build because of us?' Let me put two considerations to you. We started; it is not they who have started. We had an overwhelming preponderance at sea which would have secured us against any conceivable enemy. We were not satisfied. We said. 'Let there be Dreadnoughts.' What for? We did not require them. Nobody was building them; and if anybody had built them we could easily have outbuilt them. * * *

"Well, let me put another consideration before you which I don't think is sufficiently pointed out. We always say we must have what we call a 'two-Power standard.' What does that mean? You must have a navy large enough to oppose a combination of any two naval Powers.

"Look at the position of Germany. Her army is to her what our navy is to us—her sole defense against invasion. She has not got a two-Power standard. She may have a stronger army than France, than Russia, than Italy, than Austria, but she is between two great Powers who in combination could pour in a vastly greater number of troops than she has.

"Don't forget that when you wonder why Germany is frightened at alliances and understandings and some sort of mysterious workings which appear in the press, and hints in The Times and the Daily Mail.

"I remember motoring on a Sunday morning in Germany, and I picked up a German newspaper, and the only words I could read were Observer, and Daily Mail; so I asked a friend what it meant, and he said it was an extract full of menaces to Germany, and the German paper had copied it. All that means something in Germany.

Here is Germany, in the middle of Europe, with France and Russia on either side, and with a combination of their armies greater than hers. Suppose we had here a possible combination Germany and France, or Germany and Russia, which would lay us open to invasion—suppose

or Germany and Austria, had fleets which in combination would be stronger than ours.

"Would not we be frightened, would not we build, would not we arm? Of course we should. I want our friends, who think that because Germany is a little frightened she really means mischief to us, to remember that she is frightened for a reason which would frighten us under the same circumstances. * * *

"There are people in this country, and people in a very exalted position, and people of great experience, who are firmly under the impression that Germany means to attack us.

"There are people in Germany who are equally convinced that we are preparing to attack them. And from fear of each other we arm, and rush to the very quarrel which we are afraid of. * * *

"What you want is a clearing up of misconceptions. All I say in conclusion is this: that it is deplorable that two great progressive communities like Germany and Britain should not be able to establish a good understanding. We have done it with France, we have done it with Russia, we have done it with the United States of America.

"With all these countries we have had our feuds, troubles, and suspicions; but now we are on terms of cordiality with all three. Why not rope Germany in? We are spending in this country, every year, £60,000,000 ($300,000,000) on preparing for war. I am not going to point out what a stupendous waste that is, and what might be done with it.

"But are there not plenty of things for us to fight; worse enemies than Germany—intemperance, ignorance, crime, vice, disease, and that most dread of all invaders that sooner or later reaches every home? Are the dominions of Death not wide enough that nations should spend £400,000,000 per year on extending them?

"There were Crusades in the Middle Ages when princes and kings dropped their feuds and abandoned their quarrels for some great holy purpose.

"There is a nobler crusade awaiting princes and peoples today. Let them cast aside suspicion, mistrust, quarrels, feuds, and unite in redeeming humanity from the quagmire where millions are sunk in misery and despair."

XVI.

EQUAL FRANCHISE.

Madam Chairman of the El Paso Equal Franchise League:

When asked to furnish a paper for the League, I consented to do so, because I believe in woman's franchise; not only from a moral standpoint, which is the true basis of all law, but because our civil government also has for its most fundamental principle the "consent of the governed." In his speech for the emancipation of the slaves, Lincoln, that great and good man, said it was not possible to maintain a government part slave and part free; and while he was speaking of course concerning separate states, it would seem to apply with still greater force to any law dealing with the rights of individuals, whether they be distinctively men or women. And to deny the ballot to woman must ever be regarded as a continuance of the primitive law that might makes right, and every argument that can be made against it resolves itself into that fact and that alone.

While I am perhaps not so optimistic about the aims of suffrage as held by some of its advocates, that equal suffrage will bring about a Utopian condition, and free our country from every form of evil, I do think that since conditions under the single standard that woman's place is in the home, have resulted rather in the defeat of the very possibility—for business

and domestic affairs have become so complicated that few women have a home to keep, but not from any choice of their own in the matter, for if they did have this greatly desired privilege there would doubtless never have been any great agitation for a changed condition; but when in the struggle for a livelihood women are forced to compete with men and to be dominated by the laws they make, which oftentimes leave her helpless and without redress for wrongs of which she is a victim, it is not surprising that she should seek relief from a thraldom so merciless.

And perhaps it is not any more to be wondered at that man, entrenched in his stronghold of might, should seek to retain a power so beneficial to himself; but right, which is Truth crystalized, is mighty and will prevail; and so long as women have to observe the laws of taxation, and the "Boston Tea Party" succeeded by the "American Congress" set the example in its Declaration of Independence that there should be "no taxation without representation," it would seem to be consistent that women should be granted the same rights as men, many of whom do not thus add to the resources of the government.

Again, how long would men tolerate the idea of organized womanhood saying to them: "We will make our laws and not allow you any voice in the matter!" Man has absolutely no authority in the matter, as said before, except that vested in his physical strength and the customs he has built up around it, as an almost invincible barrier. So far as the trite argument that

the ballot will rob woman of her femininity and take her away from her family is concerned, it is scarcely less than absurd; for elections are so few and far between that not more than an hour or two a year would be necessary to "squander in the neglect of home," and as for the loss of femininity, most women are so accustomed to going to market or the bank or Postoffice where they have to stand in line with men that they are not much exercised by the warnings of politicians concerning the dangers lurking in the polling booths.

No, women have a way of looking on men, most men, at least, as brothers, friends and protectors; so that this argument has little weight. And it is usually the men who do not care for a "square deal" who make such hostile opposition and outcry against a matter of simple justice to all. There are a few good men however who really believe that the power to vote will tend to make women masculine and take away from their attractions in the home; and it is these same men, bless their hearts, who do all in their power to make the home a heaven on earth for the women of their households, and naturally these women do not care for the ballot. Why should they, under such ideal conditions?

But there are many other men who have seen the handwriting on the wall and who realize that it is "a condition and not a theory" that confronts the women of our time, who are working for and with the women; some of whom, like Mr. Hughes, believing it to be only a question of time when equal franchise will be enact-

ed into law, think for economical reasons it would be wiser to make the national amendment desired by the women, and possibly save unnecessary legislation and expense, while others like the President believe that it is better to leave the Constitution as it now exists in separate states, according to his understanding of the platform on which he was elected, take its slower but probably surer course; in the meantime voting for it himself, and thus giving, without violation of conscience the weight of his high office, which will no doubt in the end accomplish better results than if he had taken more drastic steps, and thus called forth greater antagonism, by its opponents.

Now the conclusion of the whole matter is that the suffrage movement had its incipiency and will no doubt have its consummation not in the fact that all women have failed in their duties as chaste keepers at home, but from the exigencies of that other fact, that such a large number of men have failed in their duty to provide homes for their women to keep; and being forced to provide a livelihood and homes for themselves they are also forced to secure a voice in the making of the laws pertaining to the government of that livelihood and those homes.

XVII.

IS THE SUPPLY OF LITERATURE TOO GREAT?

If it be permitted to limit and paraphrase the question so that it may read: "Is the supply of literature, the sole aim of which, is to discover and elucidate truth, in every line of thought, too great?" Then there can be only one answer;*no,* a thousand times *no.* For truth is boundless and man's grasp of it exceeding small.

As all logical conclusions depend on the soundness of their basic principle, I must beg pardon if I seem in the first part of this paper to digress from the main question at issue, to define to the best of my ability, in the time allotted to me, this basic principle on which the subject seems so entirely to rest.

In matters of longitude and time, Greenwich, near London, is taken as the meridian from which all calculations are deduced; then think what confusion would arise should some so-called, independent time-keeper, decide to establish some other point, at variance with this at Greenwich, and attempt to reconcile as identical, conclusions drawn from the two opposing sections.

Our standard of linear measurement is a yardstick, also made in London, the latest of which is made of platinum and iridium, and that it may be as nearly perfect as possible it is said that it will be given a three years' trial and

if at the expiration of that time there is a variation of a (I think I wrote this from a printed statement, but it sounds impossible so I cut it down) one ten-thousandth part of an inch, it will be discarded, but in scientific work, the great basic unit of length now adopted, is the meter (39.37 inches) which like the yard stick is also composed of platinum and iridium, and while it is gratifying to note that in all material things, which must perish with their using, men are striving for perfection, think you, that it is not infinitely more important that, concerning the invisible and imperishable things pertaining to man's intellectual, moral and spiritual development, and happiness, that we should have a standard, of fixed and unerring value, by which to gauge our written thoughts or supply of literature?

When Pilate asked of Jesus Christ: "What is truth?" he voiced the most stupendous question that has ever engaged the attention of mankind. Pilate defined truth by saying "I find in Him no fault at all," and while no answer is recorded, as having been given to Pilate, the *same Gospel writers,* who recorded the question of Pilate, are authority for the statement that Jesus a few hours previous , in the presence of His disciples, whose minds He had been preparing to receive it, declared "I am the Truth," and identifying Himself as the "word of God made flesh," He reiterated the statement when He says, "Thy word is truth," and it is on this basis, that the scriptures of the old and new Testament contain the inspired word of God, which is proven by the fulfillment of its proph-

ecies, concerning the Jews, and especially of Him whose super-scription was written by the Roman General, in Greek, Hebrew and Latin, "The King of the Jews," and of whom Paul says, he was made a Priest forever after the order of Melchizadec; and of whom St. John wrote, "To as many as received Him, to them gave He power to become the Sons of God." Of whom Rousseau, the great Frenchman, says, "To have invented the story of Jesus would have been a greater miracle than the story itself. If it was literary fiction, pray who was the brilliant author and how is it that we have never heard his name? Nay, it is easier to believe that Jesus lived than to believe that the story is a lie." Of whom Theodore Parker writes: "He unites in Himself the sublimest precepts and divinest principles, thus more than realizing the dream of prophets and sages, rising free from all prejudices of his age, nation and sect, and pours out a doctrine beautiful as the light, sublime as heaven, and true as God." Of whom Renan declares, "The most beautiful incarnation of God, God in man, great and beautiful, a thousand times more real than insipid earthly greatness, or insipid earthly beauty." Strauss says of Him: "Never will it be possible to rise above Him or imagine any one who shall ever be equal to Him." Some one says, "there are few pages in literature more impressive and more pathetic than those in which Count Tolstoy describes the emptiness and vanity of worldly things; in his 'Confession,' in the introduction of one of his later books, he wrote, 'For thirty-five years of my

life I was a man who believed in nothing. Five years ago faith came to me. I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation,' and I say it is from *this standpoint* that I wish whatever statement I herein make to be adjudged. In the earliest dawn of history, it is related that woman, being tempted by its beauty, partook of the fruit of that tree which, like many of our shrubs today, was given for ornament only, and which when eaten, produced decay and death; the fruit of this one, according to its name so distorted the moral and mental vision that the knowledge of evil is so interwoven with that of good, that even in our highest achievements it is not possible to wholly eliminate the element of evil, from which it must be evident that the supply of literature, in all ages, excepting of course the inspired word of God, as contained in the canonical scriptures is necessarily very imperfect, the rarest gems of thought having many flaws." Neither should we make the mistake, as many seem to do, of regarding knowledge as synonymous with wisdom, for we are told that "The fear of the Lord is the beginning of wisdom," while much of our so-called knowledge seems to be devoted to deifying man, and repudiating the God of Revelation.

But against this fact it is pleasing to note, that God has never left Himself without witness, but, "In every nation he that feareth Him and worketh righteousness is accepted of Him." Enoch, the seventh from Adam, we are told, walked with God 350 years, which fact taken in connection with the belief of the Hindus, that

their books of knowledge or Vedas, "Which I am told contain many beautiful truths," were being formed about this time, i. e., 3000 B. C., seems to imply that this knowledge of God was widely disseminated. For history tells us that "The forefathers of the Greek and the Roman, the Englishman and the Hindu, dwelt together in Asia, spoke the same tongue and worshiped the same gods. Coming on down the corridor of time, we are told that God said that every imagination of the thoughts of man's heart was only evil continually, and that he would destroy the earth with a flood, "the account of which recent scholars tell us is corroborated by later investigation of Babylonian inscriptions." We find it is said of Noah that he was a just man, perfect in his generation, and that he also "walked with God," and being versed in antediluvian knowledge he and his family must have bequeathed to their posterity, who were the founders of Accadea, Assyria and Babylonia, all the love of the ancient world; and 500 years later, about 2000 B. C., we are told that Melchizadec, King of Salem, and Priest of the most High God, met Abraham, and gave him his blessing, from which Paul reasons Melchizadec was greater than Abraham, the father, not only of the Jewish race, but the one in whom all nations should be blessed. Of this City of Salem, it is related that 1000 B. C. David captured it and made it the capital of his nation, and gave it the name of Jerusalem, and from that day until now it is the most interesting city in the world to writers as well as their readers.

The earliest library, or "Supply of Literature," of which I could find an account was that of Sargon, the first of Accadean or Chaldean kings, said to have lived, perhaps as early as 3000 B. C. He classified and translated into the Semitic or Assyrian tongue, the religious, mythological and astronomical literature of the Accadeans and deposited the books in great libraries, which he established and enlarged, and which are said to be the oldest in the world.

In a recent article published in the "Christian Herald," it is related that in 1842 there was excavated the wonderful palace of another Sargon, mention of whom is made in Is. 20:1, in which was found a sculptured slab containing his own inscription of his capture of Samaria and its 27,000 inhabitants. He lived 722 B. C. He also established a great library, and it is said that every great city of Chaldea then had at least one great library. The books of these earliest libraries were made of clay, in tablets, and were arranged in order, so that each tablet was numbered, and the student, on presenting to the librarian the number, would thereupon have it handed to him. Assyrian culture is said to have reached its culminating point in the reign of Sardanapolis the "Grand Monarch," and that the library which he formed at Ninevah far surpassed any that had ever existed before; that literary works were collected from all sides, the study of the dead languages of Accad was encouraged, grammars and dictionaries were compiled and learned men of all

nations were attracted to the court. This was 668 B. C.

Confucius the great sage of China, B. C. 551, and his pupil Mencius, gave to the Chinese what is known as "The nine classics." For some of these an antiquity of 3,000 years is claimed, making them about the oldest books in the world, but history says that "Confucius laid no claim to a supernatural knowledge of God," that "he said nothing of an Infinite Spirit and but little of a future life" and much of his teachings may be summed up in the simple precept "Walk in the trodden paths," but he gave to the Chinese the golden rule stated negatively, "What you do not want done to yourself do not do to others."

The literature of the ancient Persians was mostly religious. Zoroaster, its founder, is supposed to have lived about 1000 B. C., and was therefore contemporary with King Solomon, and perhaps a faint similarity in his religion, called Dualism, or the existence of a good and bad spirit, is thus accounted for. Buddha, "the enlightened" and renowned teacher of India, and Socrates of Athens, were near contemporaries in the fifth century, B. C., and this is also the age of Pericles, "when literature and art had been carried to the utmost perfection possible to human genius." This was also the age of Ezra and Nehemiah, who restored the temple of Jerusalem, and who like Buddha and Socrates, were characterized by a burning and consuming love of truth, and their fellow man; and it is said that Buddhism like Christianity has a profound missionary spirit, Buddha hav-

ing commanded his disciples to make known to all men, the way to Nirvana, or "repose of unconsciousness"; and "that today, Buddhism is the religion of nearly one-third of the human race." His last words to his faithful followers were "Beloved, that which causes life, causes also decay and death. Do not forget this." Contrast this sad leave taking with that of Paul, the great apostle to the Gentiles, when supposedly under sentence of execution by order of the Emperor Nero, he so triumphantly exclaimed, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day and not to me only, but unto all them also that love his appearing"; and again, "eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which the Lord hath prepared for them that love Him." These last words were quoted literally by Josephus in his closing page of the "Jewish wars and antiquities," the service which Josephus rendered to the scriptures of the Old Testament in his loving testimony.

Edersheim, another devoted and learned Jew has given to us the "Times and Life of Christ"; and when we consider that *all Bible* writers are Jews, and that in all ages they have been the custodians of the "Oracles of God" we can realize what a wise and graceful act was that of President Taft, in abrogating the treaty with Russia, rather than allow her to discriminate against any of our law-abiding citizens; and

now another Jewish writer, Dr. Yuhada of Berlin, in a late article published in the "Jewish Chronicle of London," in referring to recent excavations made in Assyria and Judah, says that "the prophets who wrote the history of these people wrote with an objectivity and love of truth, which is unparalleled in the annals of the ages."

Socrates regarded truth and good as identical, and he applied the full strength of his great intelligence with the single aim of rousing in men the desire to search after truth and good, for it is said that he never doubted, that if they knew the good they would seek it. In his "Dicta," he says: "Vice is ignorance and virtue knowledge," and this legacy he bequeathed to Plato and through him to Aristotle, and while no one will deny that all of this teaching is good and beautiful, when compared to the teachings of Jesus Christ, the "Son of Righteousness," it is like the dew drops sparkling in the sunlight, beautiful as they are compared to the *glorious orb of day,* that *gives to the dewdrops* their transforming power. That Jesus *is* the central truth of the universe is verified in every line of thought; all history is written either B. C., before Christ, or A. D., "Anno Domini," in the year of our Lord. In a published sermon a few years ago, Dr. McLeod, then of Pasadena, tells this incident:

Frederic Harrison estimated that at that time there were claimed to be two million volumes in the world's libraries, and that every ten years the press issues enough new volumes to make a pyramid equal to St. Pauls Cathedral,

and that through the pages of the Fortnightly Review, Mr. Gladstone, in his famous tilt with the great Agnostic, asked him publicly, if at least one million of the two million books was not directly traceable to the Christian concept, but Mr. Harrison never answered him. A recent estimate gives the present number of volumes in this country at seventy-five millions, but adds that "most of them are out of date and useless, for they represent ideas, principles and conclusions that have grown antiquated or have been disproved or exploded." The average life of a new theory or philosophy, I think, is estimated to be ten years, and I am told that the paper on which most of our books is written cannot possibly last over 100 years, and unless the merits of a book were well established, at the end of that time, it certainly would not be reproduced, so that we do not need to be especially alarmed even though "Mr. Carnegie has given another twenty-five million dollars to endow a new corporation for the promotion and advancement of knowledge by aiding educational schools, libraries, scientific research and useful publications"; but the same article states that one of the leading library clubs of London "recently sent 800 out-of-date publications to the pulp mills."

I have endeavored to give this brief and cursory review of the leading characteristics of the quality and quantity of the enduring literature of the nations of the ancient as well as modern world, so that if possible, we might, through this perspective discover a gleam of that truth, which by an alchemy all its own,

could transmute into itself every effort and utterance of those who diligently seek it.

A story is told by Albulfargius of "John the Grammarian" the famous peripatetic philosopher, 640 A. D., who being in Alexandria at the time of its capture, by Amru the Arab, that he begged of the Caliph Amru, that he would give him the great library containing seven hundred thousand books, but that Amru replied, "that if the books contained the same doctrine with the Koran (or Mohammedan Bible) they could be of no use, since the Koran contained all necessary truth, but if they contained any thing contrary to that book, they ought to be destroyed and therefore whatever their contents were, he ordered them to be burnt and pursuant to this order they were distributed among the many public baths of Alexandria where for six months they served to supply the fires." While there are few, who, like Amru, would proscribe all literature outside the Bible, it must be evident that where the truths contained in this book become the standard, or North Star of all literature and a consuming love for its teachings, concerning truth, and our fellow man, its chart and compass, of *this kind of literature* we cannot have too great a supply, even though the books of the future be printed according to a late prediction of Edison, on "thin sheets of steel," for it is in the "midst of counsel" that wisdom is found, whether our subject be of the laws governing the stellar universe, combating as did Copernicus and Galileo the ignorance and bigotry of their time; of the geological survey of those who would trace the progress of our

planet from its earliest existence to the time of James Hutton, who taught that in the material from which geological evidence is to be compiled, there can be no traces of a beginning, no prospects of an end, of the flora and fauna of the jungles of Africa, where Dr. Livingston won immortal fame by giving his life, a loving sacrifice, for its benighted children; or of the walrus and polar bear of the frozen regions of the North, where Dr. Cook made of himself a hiss and by-word, not because of his failure to reach the pole, but for the falsity of his statements; and where Peary forfeited his right to the glory he so painfully earned, by his bitter and acrimonious spirit; and like their statements all literature whether the supply be great or small, that is based on falsity or want of the spirit of the golden rule is worthless and must eventually come to naught.

But lest I be misunderstood, I wish to say that that only is false which is *intended to deceive.* There is perhaps no phase of truth known to the human mind, that has not been enriched and enlarged through the pages of fable and of fiction, of poetry and of humor, where the imagination, unfettered by the limitations of time and sense, soars aloft into the azure blue of heaven, and dreams dreams, and sees visions, that *no language* can *fully express;* and *poor indeed* would be the field of literature if robbed of this avenue, in which the muse delights to revel; but not to tire you, I shall refer to only one of these, to Shakespeare, perhaps the most illustrious star of literature's great constellation, and who next to the writers

of sacred story, seems to have spoken a universal language, and to have depicted every emotion known to the human heart, and to whom has been accorded that highest meed of praise, in that it is conceded, that his delineations of character are true to *life even in the minutest details,* and it was Shakespeare who in attesting to the highest truth of one of his own assertions, speaks of that "confirmation" which is "strong as Holy Writ."

(Read at Woman's Club, January 3rd, 1912, by Mrs. Lizzie Avirett.)

XVIII.

*INHERENT IMMORTALITY FROM A BIBLE STANDPOINT**

So universal is the belief in inherent immortality that to challenge the statement is to invite not only adverse criticism but probably ridicule as well. Be that as it may, it is of little consequence compared with the possibility of being able to strike a spark of divine truth whose gleam may aid some one with greater gifts and opportunities to lead onward to those sunlit heights where the truth— as it is in Jesus Christ —shall shine with undimmed glory and effulgence.

Painfully conscious of the limitations occasioned by a knowledge of English only, and aware of the inadequacy of many translations, I still believe it possible to prove my point, using the King James version of the Bible as a basis on which to predicate such arguments as seem necessary. For a firm foundation is quite as essential when the object is to uplift the spiritual conception as was that of Archimedes who said he could "uplift" the earth (physically) if he "had a fulcrum on which to rest."

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*When I wrote this article I had not noticed that the marginal reading of the Hebrew word translated "life" in Genesis 1:20 was "soul," and this article shows the efforts put forth in the absence of that basic fact; to prove that of which I was so thoroughly convinced was the truth, if I could only find it, and which is so fully established in this verse—that "life" is used as synonymous with "soul"—which the "moving creatures" have in common with man; and if immortal in one, must be so in the other.

Going back then to the "beginning," it is not denied that there are two accounts of Creation recorded in Genesis. Of that given in the first chapter, wherein man is created in the likeness and image of God and the entire account is pronounced finished and good by God Himself, we know absolutely nothing more than is here stated. But of the second account, beginning in Genesis 2:5, be it allegorical, fact or figure, we do know that it is in strict accordance with the statements therein contained, and all subsequent history, both sacred and profane. It is here stated that God breathed into man the breath of life and he "became a living soul" and while it is true that God also formed of the dust of the ground, the beast of the field and the fowl of the air, they became living creatures, the manner in which they were given breath is not stated, nor is there any reference to immortality made of one more than the other; but this is not all. When Adam was driven from the garden of Eden the reason given in Scripture for this is: "Lest he put forth his hand and eat of the 'tree of life' and live forever"—in a state of sin and its awful consequences—an act of mercy and not, as is so often explained, a punishment for disobedience. Had he been able to stand the test and refused to be tempted there would have been no need of Adam's expulsion from paradise, nor for the sacrifice on Calvary's cross of Him who knew no sin, that we through Him should not perish, but should have one more opportunity to obtain eternal life. And since it is "God who only hath immortality" and it is He who bestows it on us only as a gift—

we should be willing to accept his terms, knowing that only infinite wisdom could provide for so great and glorious responsibilities concerning which St. Paul says, "Eye hath not seen nor ear heard, neither hath entered the heart of man the things which God hath prepared for them that love Him." Perhaps one of the chief difficulties is found in the meaning given to the word "soul." Cardinal Gibbons in his reply to Edison's recent "Denial of Immortality" says: "The mind is the soul in its intellectual operations. The mind is one and knows itself to be one —memory proves this. I remember the civil war. The little brain cells that had these earlier experiences have passed away, physiology tells us, but I remain the same individual through all these changing years; nothing is clearer to me than my own individuality, and the principle of that is what we call the soul." (Quoted from The Columbian.) This seems to be the true as well as scriptural meaning, but is it not true that many of the lower animals have in a less degree these same characteristics? See marginal reading Gensis 1:20: "That which is born of flesh is flesh, but that which is born of the Spirit is spirit." It is the spiritual birth spoken of by Dr. Myers of London in "The Shepherd Psalms" as "The germ of eternal life received in the heart" which man shares with no other living creature—not even his fellow man, who is not born again. St. Paul, who was expert in all matters of the law and given to exact expression, says, "The word of God is sharper than any two-edged sword, piercing to the dividing asunder of soul

and spirit." Of the 15th of 1st Corinthians, wherein St. Paul bears witness to the physical as well as spiritual facts of the resurrection of Jesus, Cardinal Gibbons says in the article above referred to, that "no sane scholar denies that we have here the testimony of St. Paul himself, nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after his death. If so many sane men, apostles and disciples of Christ, are mistaken, if they can not believe the testimony of their own eyes, if such delusions can keep so firm a hold on so many different characters for so many years, and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value, then let us close our courts of justice, for no other case is proven by so many trustworthy witnesses." And Edersheim in his preface to that most helpful book, "The Life and Times of Christ," says, "I wished to write not for definite purpose, be it ever that of the defense of the faith, but rather to let that purpose grow out of the book, as would be pointed out by the course of study in which arguments on both sides should be impartially weighed and facts ascertained. In this object," he says, "he hoped to attain what must be the first object in all research, but especially such as the present, to ascertain as far as can be the truth irrespective of consequences. With this end in view he tells us he spent seven years in the study of about five hundred different writers, including Josephus, Strauss, Renan, The Talmud, Tischendorf, and others of more or less merit. Com-

pare if you will these statements with those referred to by a writer in the February issue of "The Bible Student and Teacher," in which Dr. Albert Schweitzer one of the younger scholars of Germany, says in his lately published book "The Quest of the Historical Jesus," "That the greatest achievement of German Theology is the critical investigation of the Life of Jesus," and it is also therein stated that he "boldly declares that the greatest of these scholars were instigated by hatred of our Divine Lord," that "hate as well as love can write a life of Jesus," and that "the greatest of them are written with hate, that of Reimarus and that of David Frederic Strauss;" that "a furious hatred, a fierce desire to strip theologians absolutely bare, carried Bruno Bauer much further than his critical acumen would have led him in cold blood. He hates not only theologians but Christianity." How can we account for this except in the words of St. Paul, "The carnal mind is enmity against God." Otherwise it is absolutely incomprehensible. Jesus says, "They hated me without a cause," and "If I had not done among them the works that no other man did they had not had sin, but now have they both seen and hated both me and my Father." So it is evident that if we lacked confirmation of the account given in Gen. 3:1-5, where the "prince of the power of the air, is represented as a serpent using all subtle arts to seduce Adam and Eve to forfeit their right to the tree of Life, by saying in reply to Eve's assertion that God hath said, "Ye shall not eat of it" (the tree of knowledge of good and evil)

"neither shall yet touch it lest ye die,"—that "Ye shall not surely die, but ye shall be as gods," we have it not only in the fact that nothing is so sure in this life as death,—but in such statements as those of Dr. Schweitzer as well as those of a boasted "Agnostic Socialist" also quoted in the February "Bible Student" as saying that much of the "New Theology" is "Thomas Paine in a white tie," and "the Ingersoll fist muffled in a boxing glove," while the emissaries of the same "prince" (call him by whatever name you will) are busy not only in places of crime and darkness, but as "angels of light" in our colleges, pulpits and the higher places of the earth, to say nothing of the battle ground of every individual heart, using all the arts,—philosophies and sciences in a united struggle to destroy faith in the Lord Jesus Christ, well knowing "there is none other name under Heaven given among men whereby we must be saved."

But as in Eden, so now God still gives warning that "the wages of sin is death, but the gift of God is eternal life." The tree of Life and the deadly upas,—the law of life, truth and love, and the negation and hatred of the same,—now as then are calling to every child of Adam's race to "choose ye this day whom ye will serve," and that we may make no mistake in this "one thing needful" the beloved St. John tells us to "try the spirits whether they are of God." "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ hath come in the flesh is not of God," which is again re-

peated I John 5:11, "And this is the record that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life and he that hath not the Son of God hath not life." Indeed this truth runs through the Scriptures as well as all experimental Christianity, not only like a golden thread, but forms the very warp and woof of the entire Gospel message, so that seeking illuminating texts is like trying to find "the pearl of great price" from a hand filled only with priceless gems. "The first man Adam was made a living soul, the last Adam (Jesus Christ) was made a quickening (or life-giving) Spirit."

We sometimes hear reasoning like this,—and by the way Mrs. Eddy the greatest benefactress of the age says "Perhaps reason is the most active human faculty,"—and it seems to be the main characteristic that differentiates man from the lower animals, but its human origin seems evident when we remember that its influence may be evoked in behalf of evil as well as good —given a false premise, reason will form quite as logical (?) a conclusion as though predicated on absolute truth (?)—but not so the Holy Spirit which the Father will give to those who ask Him, for He leads only into paths of truth and righteousness;—but to return,—to the reasoning sometimes advanced that because man's physical vision aided by astronomy and powerful telescopes has discovered myriads of starry systems once undreamed of that therefore we are capable of grasping a larger view of God than any yet authorized. But is such a conclusion really legitimate? Have we not always

known that God is omniscient and omnipresent (all loving) as well as omnipotent? And therefore even though we should exhaust (so far as man is capable of computing) the science of numbers in relation to the stellar universe, it would prove nothing of God's spiritual nature; and although the question, "What is man that thou art mindful of him?" does stagger the imagination, it might be well for us to remember that human estimates of value—such as small and great—may be based on a wrong standard, a stone of the earth and polished as a diamond which may be held in the hollow of the hand may bring the price of a territory—then it is incredible that the spirit which God gives to man and which is invisible to us, but to Him sparkles with the light of eternity, is of less value than the material universe? Does not Jesus say, "For what is a man profited if he gain the whole world and lose his own soul?" Parallel with the advancement of astronomy an account quoted by the El Paso Morning Times from Edgar Lucian Larkin of the British Association for the Advancement of Science, at a meeting held in Winnipeg, Manitoba, in September, 1909, says every scientific man in the world was astonished a few years ago when it was announced in all languages that what we call matter may be dispensed with, electricity substituted for it, and we could still have the great fundamental property of all matter inertia. "Force is as completely unknown as the nature of electricity. They may be identical, however. Energy cannot be defined. But electrons are pure electricity. They move. All matter known can be

resolved into electrons, but in doing so vanishes as matter known to our senses, and much more equally as difficult to understand, because God's universe is infinite, and as Mr. Larkin says, "only superficial minds try to think of eternity."

The progress science has made on the lines of "observable fact" are really marvelous, but the secret of life, vegetable and animal life, as well as the spiritual, are still wrapped in impenetrable mystery, i. e., in God. Of the latter Jesus said to the master in Isreal, Nicodemus: "The wind bloweth where it listeth, thou hearest the sound thereof, but can'st not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit."

By its fruits or effects only can life be discerned. A beautiful illustration was given in a recent issue of the Christian Herald, that I wish the whole world might read, of the transforming power of the Holy Spirit in the life of Mr. Joseph Rafter, now president of the Broad and Market Street National Bank of Newark, N. J., a city I think of thirty thousand inhabitants. About five years ago he was "ragged, unwashed and unkempt" and so low had he fallen that the proprietor of the saloon which had helped to accomplish his ruin, ordered him to get out "as he was a disgrace to the place," neither would the police allow him to rest in the parks, and thus outcast as he was, and thinking only of escape through suicide, he wandered into that spiritual lighthouse and haven of rest for the outcast, "The Bowery Mission" of New York. There he was led to kneel for prayer

and in "a twinkling" he was "born from above." Friends found for him a position, as he had been before his degradation an expert printer; his family was restored to him and his promotion was onward until he is now one of the most successful and honored of Newark's citizens; and with a bang of his fist on his desk he told the interviewer, Mr. Halliman, that if his testimony to the saving grace of Jesus Christ would cause him to lose his position, that it should go, for he feared no living man, but gave all the glory to God alone.

Light is positive—darkness negative only, that is the absence of light. We can turn on the light, but not darkness. "Right is radical." A straight line swerves neither to the right nor left. Life, Truth and Love, the attributes of God, are right, but being infinite there is neither right nor left. Man's life being only a ray from the Infinite must move out on the forward march. And while one sometimes shrinks from being called narrow, we should remember that Jesus has forever glorified the word in that he says, "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth unto destruction and many there be that go in thereat. Because strait is the gate and narrow the way that leadeth unto life and few there be that find it."

XIX.

A WOMAN'S OPINIONS.

Editor El Paso Herald:

As a staunch and true friend and admirer of The Herald, I shall avail myself of the privilege usually accorded to such persons, of speaking in a friendly way of several matters, on some of which I heartily agree with the editor, while in others a difference of opinion is no less marked.

It should be, and I am sure, to a large extent, is, one of El Paso's proudest boasts that we have a secular paper (The Herald) that stands as a beacon light, in a vast territory, for all that makes for peace, liberty and civic righteousness.

It was largely owing to its efforts that El Paso ceased to be a "wide open town" in so far as gambling is concerned, and it is now systematically against race track gambling; and while disposed to be cautious in its opposition to the saloon, it gives no uncertain sound as to its ultimate aim.

Its pages are never sullied with advertisements of the horrible bull fight, that vies in its demoralizing influence with the barbarous and cruel sports of ancient Rome; but from time to time there are protests against all such awful and bloodthirsty games.

Surely it must be a terribly depraved and vicious taste that so many of our American citizens have and who are almost entirely respon-

sible for their continuance. One should certainly be willing to draw the line at such terrible cruelty, the barbarities of which make the very recital of it revolting in the extreme. What kind of a heart must one possess who can find pleasure in the agony and torture of poor and helpless dumb beasts? If men who are free wish to engage in cruel sport and enter the prize ring themselves, it is bad enough, but not to be mentioned in comparison with the "American" bull fight.

If all the pastors of the city, the Woman's Charity association, the Humane society, as well as others whose responsibilities are as great and whose sensibilities are outraged would join The Herald in its efforts to do away with the terrible stain on our civilization, it would simply have to go, as so many other evils have done, even if it is not nominally an American institution.

Apropos, however, of the subject of sport that involves pain (to others), the petition of the women and schools of Fort Worth asking Mr. Roosevelt not to make the aim of his trip to Africa merely one of hunting and killing in their wilderness homes, for sport, the wild animals found there, our editor seems to have been so anxious to excuse our good president that in my opinion he gave a rather sarcastic and sophistical turn to the sentiment of this petition. There is a sufficient amount of innate cruelty in all of us, and it is to be deplored that one whose example from his exalted position has been in so many instances worthy of the emulation of the youth of our land, it is, I say, deplorable that he

should give encouragement along a line that is, to say the least of it, objectionable to a great number of people. Killing wolves, rodents, etc., as a protection to others, was not, I should judge, demanded by our government to provide pleasure to those engaged in the work of exterminantion. It is even allowed by law to kill a man, in self defense—as a last resort. But to hunt man or animals for wanton sport is a different matter altogether.

It is told of the great Lincoln of blessed memory, and whose greatness lies so much in his kindly gentleness, and that although living in a time when party spirit engendered a greater amount of bitter hatred than that perhaps of any other in our history, he was never known to utter a harsh or bitter speech. An anecdote related of him when a boy shows the tender love he felt for the lower animals. It is told that he raised a pig as a pet until it became a porker, and the father needing to supply his larder, decided to kill the grownup "pig." Little Abraham, having overheard his father set the day for this act, arose before day and took the pig into the woods where he kept it until nightfall much to the discomfiture of the father; but realizing the love his child had for his pet, the second time he made his plans secretly so that the deed was done before his boy awoke to suffer. While in this case it was the love of a pet we may be sure that a heart that beat with that much love and tenderness for a pet pig could never find sport in taking the life of any of God's creatures, to whom life seems as dear as it does to us; and it was with pleasure

that I read in the Herald what that other truly great man, Mr. Bryan, said—that he did "not like to kill" and therefore is no hunter. One great difference, however, exists between Bryan and Lincoln and that is Bryan is still living! It has taken nearly 45 years to accord to Lincoln the meed of praise that was so hardly won and justly due him in his life-time; and Bryan also stands, fearlessly, "for the right as God gives him to see the right," and the charge that he has seemed to change some of his ideas in regard to the measures to be adopted in the struggle for the right, should rather be cited in his favor than against him. It is said that the great premier of England, Wm. E. Gladstone, changed his politics seven times. It is only the stubbornly weak who never change; and Mr. Editor, I cannot understand how one who is so quick to discern the good as well as evil in our public men can find it possible to speak slightly of one who is said by some, even in Europe, to be America's greatest statesmen, and who was, I am told, at one time called by our president to consult with him on an important public matter, and against whom in all the years not one single charge has ever been preferred in reference to even a wrong intention. To criticise Senator Bailey is quite legitimate, for he seems to be strictly partisan, not to say personal in his ambitions, and his is not "a name to conjure with." But to return to Mr. Bryan (it is said his personal magnetism is wonderful). I understand (if I make a mistake will gladly stand corrected) that in our last election there were polled approximately 15,-

000,000 votes and that of this number about 2,-000,000 were in the employ of the great department stores, mines, factories, trusts, corporations, and federal government, whose votes were as fixed as the laws of the Medes and Persians, and of the remaining 13,000,000 Mr. Bryan received more than 6,000,000 of the popular vote, which was not so bad as the electoral vote seemed to signify.

Add to this that other stupendous fact, that the amount of the Republican campaign fund was about $6,000,000 against $1,000,000 by the Democrats. When you consider that John D. Rockefeller's name was conspicuously absent from the published list of contributors, notwithstanding the fact that it was announced in large headlines previous to the election, that he was for Taft, a looker on naturally desires to know the reason why? Perhaps, however, such questions will be considered quite as presumptious as were "wanting to know" something of the English laws in Dickens' time.

But this letter is not written to detract one iota from the success of our future president. Mr. Taft so far seems possessed of a quiet strength, genial bearing and freedom from boastfulness or egotism that augurs well for our nation. I am no "hero worshiper" and have but one model, Jesus Christ, the divine Son of God, but I love justice and honor and admire all men and women whose lives in any way reflect His, and this is written in an effort to show that, owing to overwhelming and insurmountable obstacles, Mr. Bryan's defeat was robbed of much of its sting. Besides he is too

great a man for a small matter like personal defeat to seriously trouble him. It does not take a prophet to see that he will go down in history as a great political reformer and friend to all men, especially the poor and oppressed, as all must do who "departing leave behind them" beautiful "footprints on the sands of time." Knowing, as Carlyle says, that "life is only a succession of falls," he will rather make stepping stones of past failures on which to rise to greater degrees of helpfulness, determined, whether as leader, or in the rank and file, to prove that there are victories in defeat no less renowned than in success, a lesson beautifully illustrated in the life of Lincoln.

Our president's address at Hodgenville on the 12th of this month was a masterpiece of truth and oratory; and the remark of Mr. Steffens that "government is largely a matter, not of measures, but of men," was truly exemplified in the thousands of speeches that were inspired by the life of Lincoln, no less than those that are written for the 22nd. inst of him who was great in war, greater in peace and greatest in the lives of his countrymen. In conclusion of this all too lengthy letter will say it is pleasing to note that Mr. Taft finds his recreation not like Mr. Cleveland in fishing, nor Mr. Roosevelt in hunting, but in that much to be commended game of golf. Hurrah for Taft—and golf! I also wish to pay my tribute of praise to our retiring president, who for the many grand and noble works he has promoted and carried through, deserves the love and respect of every member of this great commonwealth, and

especially for his message in reference to his latest effort on behalf of "dependent children." "The good that men do lives after them," and if this measure becomes a law, he will have built wisely and well a monument to his own memory that will outlast time and no doubt be enscrolled in the annals of eternity.

XX.

A WOMAN'S WORD FOR BRYAN

(The telephone bell rang and the editor was told that an El Paso woman, in the belief that "somebody ought to be saying something for Bryan," had an article she would like to have published. The Herald, also, feels that Bryan is in need of advocates and defenders, and therefore gladly gives space in the letter of Mrs. Lizzie Avirett of this city.)

Editor Herald:

There is an unwritten law that so soon as a man is elected president from any party he ceases to be a partisan, but it is at once president of the entire nation. But since Roosevelt has announced that he will step down from this high pedestal "to take the stump" for his nominees of the Republican party, a lover of justice, in amazement, pauses to inquire the reason why, for such unprecedented action on his part. Nearly eight years of service of such a high order that he will go down in history as one of the greatest presidents of all time, receiving as he has the devoted allegiance of all parties, it would seem that he would be satisfied with the one unusual act of naming and repeatedly endorsing his successor. But this is not sufficient, and against all precedent and conventionality he has decided to become a partisan of a party.

There are three reasons that suggest themselves for his course: First, that he is so sure

that the Republican party is infallible in its government and that any deviation from their perfect rule would be so disastrous that he is justified as a patriot in sacrificing everything if only his party may be continued in power; second, that he is so persistently determined to carry through whatever he undertakes that right or wrong he will exhaust his resources in doing so; third, is there a possibility that he and his party have reason best and only known to themselves why other measures than the publicity of campaign funds should be kept secret from an "indiscriminating people"? Mr. Sherman, his vice presidential nominee, in a recent speech, instead of outlining any plans, spent his time in sarcasm, and invectiveisms against Bryan, in which he spoke of "his rejection by the people," meaning the Republican party and thereby utterly ignoring any other party. The fact that he chose sarcasm as his weapon proved his argument far fetched.

Mr. Roosevelt, however, is too intelligent a man to believe that wisdom will expire should he and his party take a much needed vacation, and he is too good a man to believe that "might makes right," or that because a party is in the minority it is therefore necessarily wrong. All great reformers have had to struggle for years unaided and alone.

Besides the fact that all American citizens are supposed to inherit the inalienable right of being born free and equal makes it a travesty on justice to say that because the Republican party should retire temporarily from supreme

control that they would not still retain a very great balance of power.

So that, supposing for argument's sake, Bryan, the peerless, friend of the working man, should in his zeal as benefactor pass drastic laws, would he not be emulating the example of our other great Commoner, Lincoln, who spent his life in trying to free the colored slaves?

Because the great mills, factories, trusts and corporations pay a pitiful wage to the great army of their employes the latter are none the less slaves who would not dare in peril of their very existence to lift a voice, much less to cast a vote, against their masters' wish.

Neither Roosevelt, Taft nor Sherman know what the sting of poverty is and it is a moral impossibility for one reared in financial ease to understand in even a small degree the anguish of soul experienced by the millions of American citizens who find it many times an impossible struggle to provide even the barest necessities of life. But because Bryan like Lincoln was inured to hardships in early life, he is fitted to follow the command of Him who gave His life to redeem mankind and who said "Bear ye one another's burdens and so fulfill the law of Christ."

But the most potent argument of the Republicans is that if Bryan be elected, business will be paralyzed and yet the greatest panic of recent years is still fresh in the minds of all and that, too, when it is a noted fact that material conditions were never so auspicious. It is difficult to say which is greater—the nerve of the Republican party or the credulity of the average

voter to whom they pander. Mr. Sherman makes much of Mr. Bryan's defeat, but think of the grandeur of a man who is today holding aloft the standard of his defeated party, while the president, Taft, Sherman, and the united Republican party with its great trusts and corporations with their billions of wealth at their disposal uniting in a hitherto unheard of effort to overthrow Bryan and to keep themselves in power. Yes, "Truth crushed to earth shall rise again," and Bryan, though twice defeated and despite the attacks of the Republican party and its administration, to say nothing of grouchy opponents and their backers of other parties, will still retain his character of spotless integrity and should he be a third time defeated, which may God forbid, will stand forth far more glorious in defeat than they in victory. But if Bryan is elected, we may be sure there will be no law enacted by which the rich will become richer and the poor poorer, but with justice to all and favoritism to none, we will have a president of, by, and for all the people.

XXI.

A WOMAN ANSWERS

El Paso, Oct. 10.

Editor Herald:

I am sending you $5 for Governor Wilson's campaign fund—as I see Mr. Cobb is calling for help. While the state of Texas does not allow a woman to vote, I do not think there is any law against her financial aid, so that some man may be reached who has the privilege that is denied to her. And in view of the fact that the candidates for president of both wings of the Republican party are according to current charges entrenched behind the trusts, and in secret collusion with those two great political bodies the Catholic and Mormon churches, whose watchword is "eternal vigilance," it is high time that all independent thinkers should wake up and as Mr. Cobb says, "get busy," if we would have our country continue to be the land of the free and home of the brave.

Mr. Roosevelt presided 7 1-2 years over the Republican party, and thought it quite good enough for him then, and if it had given him the nomination for president for a third term for which he made such frantic efforts to have it do, it would no doubt have continued to be the G. O. P.; but when that colossal old ship of state sailed serenely by and left the colonel stranded on the shore, he then suddenly discovered that it was a fossil of injurious growth which required

all the strength of his personality and prestige as ex-president, to combat.

And not only this but instead of giving his former friend, president Taft, a "square deal," in reference to a second term, he threw his own "hat in the ring" against him; and in place of the bouquets of former days, he threw the most bitter and offensive epithets, which were hurled back, in turn, at the Colonel, until the world witnessed the spectacle of two candidates for the highest office in the gift of any nation, indulging in a mudslinging combat, such as would disgrace any two ordinary citizens.

And yet there are thousands of voters who are willing to advertise to the world that these men are the highest type our country can produce. What parent or teacher can again hold up for emulation, to our boys, either of such men when a record such as theirs is matter of history? When they were entrusted to this high office—both of these men carried to it characters thought by all to be far above any such charges as they who knew each other have proved themselves to be guilty of.

Then aside from the great political issues, we should strive to place in the president's chair a man who, like Washington or Lincoln, believes that righteousness exalteth a nation; and while other men may be tempted beyond their strength, Governor Wilson today stands as the exponent of what he believes to be right, and he makes no appeal to the trusts and combines, either financial or political, save as honest individuals of each, and being therefore free to administer our national affairs on an honest and impartial

basis and with a reputation yet unsullied, may every lover of truth and justice rally around his standard and pray to Him who rules over all destiny, that our country may not take a downward step. Mindful of the fact that (whether we wish to believe it or not) all history is a record of the lives and deeds of our great men, far more than measures, may we not perpetuate in office any man who by his own public utterances and deeds has proved himself unworthy of this high calling.

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